
HOLY WEEK

MASSES



Holy Week Masses

From Approved Sources



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Nihil Obstat—

Malachy P. Foley,

Censor Librorum.

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ASPERGES ME

ASPERGES ME.

While the Priest sprinkles holy water before High Mass, the following Anthem is sung:

SPRINKLE me with hyssop, O Lord, and I shall be cleansed: wash me, and I shall be made whiter than snow. *Ps.* Have mercy on me, O God, according to thy great mercy. Sprinkle me, . . ., *is repeated to Ps.*

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

GRACIOUSLY hear us, O holy Lord, Father almighty, everlasting God: and vouchsafe to send thy holy Angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord.

R. Amen.

THE BLESSING OF PALMS

After the "Asperges me" has been sung the Priest in purple cope, proceeds to the Blessing of the Palms, (or of branches of olive or other trees) which are placed in the front or on the Epistle side of the Altar. The Choir sings first the following:

ANTIPHON

Matthew 21, 9.

HOSANNA to the Son of David! Blessed is he that cometh in the name of the Lord. O King of Israel! Hosanna in the highest!

Priest at the Epistle side sings:

V. The Lord be with you.

R. And with thy spirit.

COLLECT.

Let us pray.

O GOD, whom to love above all is righteousness, multiply in us the gifts of thy ineffable grace; and since thou hast given us in the death of thy Son to hope for those things which

we believe, grant us by the resurrection of the same to attain the end to which we aspire.

The Subdeacon now sings the following **LESSON**.

EPISTLE.

Lesson from the Book of Exodus, 15, 27; 16, 1-7.—This passage tells us of the departure of the Israelites from Egypt.

IN those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel

murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day; that I may prove them whether they will walk in my law or no. But the sixth day let them provide for to bring in; and let it be double to what they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: And in the morning you shall see the glory of the Lord.

The following Responsory is then sung.

RESPONSORY.

John 11, 47-50, 53.

R. The chief priests and the Pharisees gathered a council and said: What do we? for this man doth many miracles. If we let him alone thus, all men will believe in him: * And the Romans will come, and destroy our place and nation.

V. But one of them called Caiphas, being the high priest of that year, prophesied, saying: It is expedient

for you, that one man should die for the people, and that the whole nation perish not. From that day, therefore, they devised to put him to death, saying: * And the Romans, . . .

Or this other **RESPONSORY.**

Matthew 26, 39-41

R. On Mount Olivet he prayed to his Father: Father, if it may be, let this cup pass from me. * The spirit indeed is willing, but the flesh is weak: thy will be done.

V. Watch and pray, that ye enter not into temptation. * The spirit, . . .

Meantime, while the Responsory is sung, the Deacon puts the Gospel book on the Altar and the Priest puts incense into the thurible.

The Gospel is sung by the Deacon with all the ceremonies usual at High Mass.

GOSPEL.

Continuation of the holy Gospel according to St. Matthew, 21. 1-9.—Triumphant entry of our Lord Jesus Christ into Jerusalem.

AND when they drew near to Jerusalem, and came to Bethphage, on the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to me. And if anyone say anything to you, you shall say that the Lord has need of them, and immediately he will send them." Now this was done that thereby might be fulfilled what was spoken through the prophet, saying, "Tell the daughter of

Sion: Behold, thy king comes to thee, meek and seated upon an ass, and upon a colt, the foal of a beast of burden."

So the disciples went and did as Jesus had directed them. And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. And the crowds that went before him, and those that followed, kept crying out saying, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!"

BLESSING OF THE PALMS.

The Priest still standing at the Epistle corner, sings:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

INCREASE, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy descend upon us, and let these branches of palm trees or olive trees be blessed: and as in a figure of the church thou didst multiply Noah going forth out of the ark, and Moses going out of Egypt with the children of Israel, so may we go forth to meet Christ with good works, carrying palms and branches of olive trees; and enter through him into eternal joy: who with thee and the Holy Ghost liveth

and reigneth for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

P R E F A C E.

IT IS truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who dost glory in the assembly of thy saints. For thy creatures serve thee; because they acknowledge thee as their only creator and God: and thy whole creation praiseth thee, and thy saints bless thee. For with free voice they confess that great name of thy only-begotten Son before the kings and powers of this world. Around whom the angels and archangels, the thrones and dominations stand; and with all the army of heaven, sing a hymn to thy glory, saying without ceasing:

The Priest says and the Choir sings:

HOLY, Holy, Holy, Lord God of hosts. The heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

The Priest continues:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

WE beseech thee, O holy Lord, almighty Father, eternal God; that thou wouldst vouchsafe to bless and sanctify this creature of the olive tree, which thou hast caused to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill; that whoever receives it may find protection of soul and body; and that it may prove, O Lord, a saving remedy and the sacred sign of thy grace. Through, our Lord, . . .

R. Amen.

Let us pray.

O GOD, who dost gather what is dispersed, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless likewise these branches of palm and olive, which thy servants receive faithfully in honor of thy name; that into whatever place they may be brought, those who dwell in the place may obtain thy blessing, and all adversities being removed, thy right hand may protect those who have been redeemed by our Lord Jesus Christ, thy Son. Who with thee liveth, . . .

R. Amen.

Let us pray.

O GOD, who, by a wonderful order and disposi-

tion, hast been pleased to manifest the dispensation of our salvation even from things insensible; grant, we beseech thee, that the devout hearts of thy faithful may profitably understand what is mystically signified by the fact, that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palm and olive at his feet. The branches of palms therefore, signify his triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that blessed company of men understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in him and through him, whose members thou hast pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of his glorious resurrection. Who with thee liveth and reigneth.

R. Amen.

Let us pray.

O GOD, who by an olive branch didst command the dove to proclaim peace to the world: sanctify, we beseech thee, by their heavenly benediction these branches of the olive and other trees: that they may be serviceable to all thy people unto salvation. Through Christ our Lord.

R. Amen.

Let us pray.

BLESS, we beseech thee, O Lord, these branches of palm or olive; and grant that what thy people this day bodily perform for thy honor, they may perfect spiritually with the greatest devotion, by gaining a victory over the enemy, and ardently loving every work of mercy. Through Christ our Lord, . . .

R. Amen.

Here the Priest sprinkles the palms with holy water, and incenses them. Then he says:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, who for our salvation didst send into this world thy Son Jesus Christ our Lord, that he might humble himself to our condition, and call us back to thee: for whom also, as he was coming to Jerusalem to fulfil the scriptures, a multitude of faithful people, with a zealous devotion, spread their garments together with palm branches in the way; grant, we beseech thee, that we may

prepare for him the way of faith, from which the stone of offense and rock of scandal being removed, our works may flourish before thee with branches of justice; that so we may deserve to follow his steps. Who with thee, . . .

R. Amen.

When the Blessing is finished, the first in rank among the Clergy goes up to the Altar and gives a palm to the Celebrant, who neither genuflects nor kisses his hand. The Priest then distributes the Palms, first to the Clergy, and afterwards to the laity, who all genuflect and kiss both the palm and the hand of the Celebrant. Meanwhile the Choir sings the following Anthems:

PUERI HABRAEORUM.

Ant.—The Hebrew children bearing branches of olives, went forth to meet the Lord, crying out, and saying, Hosanna in the highest!

Ant.—The Hebrew children spread their garments in the way, and cried out, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord.

They are repeated until the end of the distribution.

The Priest returning to the Altar says:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O ALMIGHTY and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon an ass's colt, and didst teach the multitude to spread their garments or branches of trees in the way, and sing

Hosanna to his praise; grant we beseech thee, that we may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord.

R/. Amen.

After the Priest puts incense in the thurible, the Deacon, turning towards the people, sings:

V. Let us go in peace.

The Choir responds:

R/. In the name of Christ. Amen.

THE PROCESSION OF PALMS

The Thurifer precedes with the smoking censer, followed by the Subdeacon, bearing the Processional Cross between two Acolytes carrying lighted candles. Then follow the Clergy in order of rank, and finally the Celebrant with the Deacon on his left. All carry Palms, and all or some of them sing the following Anthems, during the whole time that the Procession lasts.

ANTHEM.

Matthew 21, 1-3, 7-9.

WHEN our Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you will find an ass's colt tied, on which no man ever hath sat: loose it, and bring it to me. If any man shall question you, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it, and he seated himself on it: others spread their garments in the way; others cut branches from trees; and those who followed cried out: Hosanna! Blessed is he that cometh in the name of the Lord: blessed be the reign of our

father David! Hosanna in the highest! O Son of David, have mercy on us!

ANTHEM.

John 12, 12-13.

WHEN the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet him: and the children cried out, saying: This is he that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he whom the thrones and dominions go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us!

ANTHEM.

SIX days before the solemnity of the Passover, when our Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art thou who art come in the multitude of thy mercy. Hosanna in the highest!

ANTHEM.

THE multitude goeth out to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest!

ANTHEM.

LET us join in faith with
the angels and children,
singing to the conqueror of
death: Hosanna in the
highest!

ANTHEM.

A GREAT multitude that
was met together at the
festival, cried out to the
Lord: Blessed is he that
cometh in the name of the
Lord: Hosanna in the
highest.

If possible, the procession
should leave the Church. At
the return of the procession,
two or four singers go into
the church, and shutting the
door, stand with their faces
towards the procession, and
sing the first two verses of
"Glory and praise"; which are
repeated by the priest and
others without. Then the rest
of the verses are sung by
those within, and those who
stand without, at every second
verse, answer, Glory and
praise, etc.

GLORY and praise to
thee, Redeemer blest!

To whom their glad hosanna
children pour'd.

R/. Glory and praise, . . .

Hail, Israel's King, hail!
David's son confess'd!

Who comest in the name
of Israel's Lord.

R/. Glory and praise, . . .

Thy praise in heav'n the
host angelic sings;

On earth mankind, with
all created things.

R/. Glory and praise, . . .

Thee once with palms the
Jews went forth to meet;

Thee now with prayers and
holy hymns we greet.

R/. Glory and praise, . . .

Thee, on thy way to die,
they crown'd with praise;

To thee, now King on
high, our song we raise.

R/. Glory and praise, . . .

Thee their poor homage
pleas'd, O gracious King!

Ours too accept,—the best
that we can bring

R/. Glory and praise, . . .

After this, the Subdeacon
knocks thrice on the door
with the shaft of the Processional
Cross: when the door
is opened, the Procession enters
the Church singing:

RESPONSORY.

AS our Lord entered the
holy city, the Hebrew
children, declaring the res-
urrection of life, * with
palm branches, cried out:
Hosanna in the highest.

V. When the people heard
that Jesus was coming to
Jerusalem, they went forth
to meet him, and * with
palm branches, . . . *as above, to V.*

THE MASSES FOR

Palm Sunday; Monday, Tuesday and Wednesday of Holy Week; Holy Thursday and Holy Saturday.

*Mass of the Presanctified for Good Friday
on page 53.*

IN the name of the Father and of the Son, and of the Holy Ghost. Amen.

V. I will go in unto the altar of God.

R. To God, Who giveth joy to my youth.

Sunday to Thursday continue in the next column at "Our help . . ."

This Psalm 42 is said only on Holy Saturday

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

V. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go into the altar of God: to God Who giveth joy to my youth.

V. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: the

salvation of my countenance and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.

Amen.

V. I will go in unto the altar of God.

R. To God, Who giveth joy to my youth.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

Joining his hands, and bowing down, the Priest says the Confiteor:

V. I confess to almighty God, . . .

R. May almighty God be merciful to thee, and forgiving thy sins, bring thee to life everlasting.

Amen.

The Clerk says the Confiteor.

I confess to almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in

thought, word and deed,
He strikes his breast 3 times.
through my fault, through
my fault, through my most
grievous fault. Therefore I
beseech the blessed Mary
ever Virgin, blessed Mi-
chael the Archangel, bless-
ed John the Baptist, the holy
Apostles Peter and Paul,
all the Saints, and you,
Father, to pray to the Lord
our God for me.

V. May almighty God be
merciful unto you, and for-
giving you your sins, bring
you to everlasting life.

R/. Amen.

V. May the almighty and
merciful Lord grant us par-
don, absolution, and remis-
sion of our sins.

R/. Amen.

V. O God, Thou wilt turn
again and quicken us.

R/. And Thy people shall
rejoice in Thee.

V. Show us, O Lord, Thy
mercy.

R/. And grant us Thy sal-
vation.

V. O Lord, hear my
prayer.

R/. And let my cry come
unto Thee.

V. The Lord be with you.

R/. And with thy spirit.

As he ascends the Altar the
Priest says:

* * * * *

HOLY SATURDAY—

Continue on page 12.
with Kyrie Eleison.

* * * * *

Let us pray.

TAKE away from us our
iniquities, we beseech
Thee, O Lord, that we may

be worthy to enter with
pure minds into the Holy
of Holies: through Christ
our Lord. Amen.

WE beseech Thee, O Lord,
by the merits of Thy
Saints, whose relics are here,
and of all the Saints, that
Thou wouldst vouchsafe to
forgive me all my sins.
Amen.

Then he goes to the book at
the corner of the altar, and
making the sign of the cross
on himself, reads aloud the—

INTROIT OF THE DAY.

PALM SUNDAY—

Ps. 21, 20-22.

O LORD, keep not thy
help far from me: look
to my defense: deliver me
from the lion's mouth, and
my low condition from the
horns of unicorns. Ps. O
God, my God, look upon
me; why hast thou forsak-
en me? Far from my salva-
tion are the words of my
sins. Lord, keep not thy
help from me.

Continue on page 12—
with Kyrie Eleison.

MONDAY in Holy Week—

Ps. 34. 1-2.

JUDGE, O Lord, them
that wrong me: over-
throw them that fight a-
gainst me: take hold of
arms and shield, and rise up
to help me, O Lord, the
strength of my salvation.
Bring out the sword, and
shut up the way against
them that persecute me:
say to my soul, I am thy
salvation. Judge thou, O
Lord, them that wrong me.

Continue on page 12—
with Kyrie Eleison.

TUESDAY in Holy Week—

Galatians 6. 14.

BUT it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection: by whom we are saved and delivered. *Ps.* 66—May God have mercy on us and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. But we ought to glory in the cross of our Lord Jesus Christ.

Continue with Kyrie Eleison.

WEDNESDAY of Holy Week—

Philippians 11. 10, 8, 11.

IN the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth; for the Lord became obedient unto death, even to the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father.

Ps. 101—O Lord, hear my prayer: and let my cry come to thee.

In the name of Jesus let every knee bow.

Continue with Kyrie Eleison.

HOLY THURSDAY—

Galatians, 6. 14.

BUT it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection: by whom we are saved and delivered. *Ps.* 66—May God have mercy on us, and bless us, may he cause the light of his countenance to shine upon us, and may he have mercy on us. But it behooves, . . .

Continue with Kyrie Eleison.

HOLY SATURDAY—

The Mass of Holy Saturday has no **INTROIT**. After the Confiteor the priest after incensing the altar, recites the

* * * * *

KYRIE ELEISON

V. Lord, have mercy.

R. Lord, have mercy.

V. Lord, have mercy.

R. Christ, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

V. Lord, have mercy.

* * * * *

GLORIA IN EXCELSIS

Is said only on Holy Thursday at which time the bells are rung and the organ played, after which they are not heard again until Holy Saturday, at which time the Gloria is again sung and the bells are rung again.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

* * * * *

V. The Lord be with you.
R. And with thy spirit.

* * * * *

**COLLECTS—EPISTLES—
GRADUALS—TRACTS and
GOSPELS OF THE DAY—**

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HOLY THURSDAY—page 35.

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PALM SUNDAY—

COLLECT

ALMIGHTY and everlasting God, who would have our Savior become man, and suffer on a cross, to give mankind an example of humility; mercifully grant that we may be instructed by his patience, and partake in his resurrection. Through the same Christ our Lord. Amen.

EPISTLE

Lesson from the Epistle of St. Paul the Apostle to the Philippians 2, 5-11.—The triumph of the Redeemer of the world, our Lord Jesus Christ must be preceded by His humiliation unto death, even the death of the cross.

BRETHREN, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is

above every name: (*here all genuflect*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

R. Thanks be to God.

GRADUAL

Ps. 72, 24, 1-3.

THOU hast held my right hand; and according to thy will thou hast conducted me, and received me with glory. V. How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps were ready to slip: because I was jealous of sinners, seeing the peace of sinners.

TRACT

Ps. 21, 2-9, 18, 19, 22, 24, 32.

O GOD, my God, look upon me; why hast thou forsaken me? V. Far from my salvation are the words of my sins. V. O my God, I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me. But thou dwellest in the holy place, the praise of Israel. V. In thee have our fathers hoped, they have hoped, and thou hast delivered them. V. They cried to thee, and they were saved: they trusted in thee, and were not confounded. V. But I am a worm, and no man: the reproach of men, and the outcast of the people. V. All they that saw me have laughed me to

scorn: they have spoken with the lips and wagged the head. *V.* He hoped in the Lord, let him deliver him: let him save him, seeing he delighted in him. *V.* But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. *V.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. *V.* There shall be declared to the Lord a generation to come; and the heavens shall show forth his justice. *V.* To a people that shall be born, which the Lord hath made.

All hold the Palms in their hands while the Gospel is sung.

GOSPEL

The Passion of our Lord Jesus Christ according to St Matthew 26, 1-75; 27, 1-66.

AND it came to pass when Jesus had finished all these words, that he said to his disciples, "You know that after two days the Passover will be here; and the Son of Man will be delivered up to be crucified." Then the chief priest and the elders of the people gathered in the court of the high priest, who was called Caiphas, and they took counsel together how they might seize Jesus by stealth and put him to death. But they said, "Not on the feast, or there might be a riot among the people." Now when Jesus was in Bethany,

in the house of Simon the leper, a woman came up to him with an alabaster jar of precious ointment, and she poured it on his head, as he reclined at table. But when the disciples saw this, they were indignant, and said, "To what purpose is this waste? for this might have been sold for much and given to the poor." But Jesus, perceiving it, said to them, "Why do you trouble the woman? She has done me a good turn. For the poor you have always with you, but you do not always have me. For in pouring this ointment on my body, she has done it for my burial. Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her." Then one of the Twelve, called Judas Iscariot, went to the chief priests, and said to them, "What are you willing to give me, and I will deliver him to you?" But they counted him out thirty pieces of silver. And from then on he was watching for an opportunity to betray him. Now on the first day of the Unleavened Bread, the disciples came to Jesus and said, "Where dost thou want us to prepare for thee to eat the passover?" But Jesus said, "Go into the city to a certain man, and say to him, 'The Master says, My time is near at hand; at thy house I am keeping the Passover with my disciples.'" And the disciples did as Jesus bade

them, and prepared the passover. Now when evening arrived, he reclined at table with the twelve disciples. And while they were eating, he said, "Amen I say to you, one of you will betray me." And being very much saddened they began each to say, "Is it I, Lord?" But he answered and said, "He who dips his hand with me in the dish, he will betray me. The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born." And Judas who betrayed him answered and said, "Is it I, Rabbi?" He said to him, "Thou hast said it." And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins. But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father." And after reciting a hymn, they went out to Mount Olivet. Then Jesus said to them, "You will all be scandalized this night because of me; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered.'

But after I have risen, I will go before you into Galilee." But Peter answered and said to him, "Even though all shall be scandalized because of thee, I will never be scandalized." Jesus said to him, "Amen I say to thee, this very night, before a cock crows, thou wilt deny me thrice." Peter said to him, "Even if I should have to die with thee, I will not deny thee!" And all the disciples said the same thing. Then Jesus came with them to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I go over yonder and pray." And he took with him Peter and the two sons of Zebedee, and he began to be saddened and exceedingly troubled. Then he said to them, "My soul is sad, even unto death. Wait here and watch with me." And going forward a little, he fell on his face, and prayed, saying, "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest." Then he came to the disciples and found them sleeping. And he said to Peter, "Could you not then watch one hour with me? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." Again a second time he went away and prayed, saying, "My Father, if this cup cannot pass away unless I drink it, thy will be done." And he came again and found them sleeping, for their eyes were

heavy. And leaving them he went back again, and prayed a third time, saying the same words over. Then he came to his disciples, and said to them, "Sleep on now, and take your rest! Behold, the hour is at hand, and the Son of Man will be betrayed into the hands of sinners. Rise, let us go. Behold, he who betrays me is at hand." And while he was yet speaking, behold Judas, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priest and elders of the people. Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him." And he went straight up to Jesus and said, "Hail, Rabbi!" and kissed him. And Jesus said to him, "Friend, for what purpose hast thou come?" Then they came forward and set hands on Jesus and took him. And behold, one of those who were with Jesus, stretching forth his hand, drew his sword, and striking the servant of the high priest, cut off his ear. Then Jesus said to him, "Put back thy sword into its place; for all those who take the sword will perish by the sword. Or dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels? How then are the Scriptures to be fulfilled, that thus it must happen?" In that hour Jesus said to the crowds, "As against a robber you

have come out, with swords and clubs to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me." Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled. Now those who had taken Jesus led him away to Caiaphas the high priest, where the Scribes and the elders had gathered together. But Peter was following him at a distance, even to the courtyard of the high priest, and he went in and sat with the attendants to see the end. Now the chief priest and all the Sanhedrin were seeking false witness against Jesus, that they might put him to death, but they found none, though many false witnesses came forward. But last of all there came forward two false witnesses, and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it after three days.'" Then the high priest, standing up, said to him, "Dost thou make no answer to the things that these men prefer against thee?" But Jesus kept silence. And the high priest said to him, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." Jesus said to him, "Thou hast said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven." Then the high priest

tore his garments, saying, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What do you think?" And they answered and said, "He is liable to death." Then they spat in his face and buffeted him; while others struck his face with the palms of their hands, saying, "Prophecy to us, O Christ! who is it that struck thee?" Now Peter was sitting outside in the courtyard; and a maidservant came up to him and said, "Thou also wast with Jesus the Galilean." But he denied before them all, saying, "I do not know what thou art saying." And when he had gone out to the gateway, another maid saw him, and said to those who were there, "This man also was with Jesus of Nazareth." And again he denied with an oath, "I do not know the man!" And after a little while the bystanders came up and said to Peter, "Surely thou also art one of them, for even thy speech betrays thee." Then he began to curse and to swear that he did not know the man. And at that moment a cock crowed. And Peter remembered the word that Jesus had said, "Before a cock crows, thou wilt deny me thrice." And he went out and wept bitterly. Now when morning came all the chief priests and the elders of the people took counsel together against Jesus in order to put him to death. And they bound him and led him away, and delivered him to Pontius Pilate the procurator. Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it thyself." And he flung the pieces of silver into the temple, and withdrew; and went away and hanged himself with a halter. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, seeing that it is the price of blood." And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. For this reason that field has been called even to this day, Hacedama, that is, the Field of Blood. Then was fulfilled what was spoken through Jeremias the prophet, saying, "And they took the thirty pieces of silver, the price of him who was priced, upon whom the children of Israel set a price; And they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the procurator; and the procurator asked him saying, "Art thou the king of the Jews?" Jesus said to him, "Thou sayest it." And when he was accused by the chief priests and the elders, he made no answer. Then

Pilate said to him, "Dost thou not hear how many things they prefer against thee?" But he did not answer him a single word, so that the procurator wondered exceedingly. Now at festival time the procurator used to release to the crowd a prisoner, whomever they would. Now he had at that time a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had delivered him up out of envy. Now, as he was sitting on the judgment-seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things in a dream today because of him." But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. But the procurator addressed them, and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." Pilate said to them, "What then am I to do with Jesus who is called Christ?" They all said, "Let him be crucified!" The procurator said to them, "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!" Now Pilate, seeing that he was doing no good, but rather that a riot was breaking, took water and washed his hands in sight of the crowd, saying, "I am innocent of the blood of this just man; see to it yourselves." And all the people answered and said, "His blood be on us and on our children." Then he released to them Barabbas; but Jesus he scourged and delivered to them to be crucified. Then the soldiers of the procurator took Jesus into the praetorium, and gathered together about him the whole cohort. And they stripped him and put on him a scarlet cloak; and plaiting a crown of thorns, they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" And they spat on him, and took the reed and kept striking him on the head. And when they had mocked him, they took the cloak off him and put on him his own garments, and led him away to crucify him. Now as they went out, they found a man of Cyrene named Simon; him they forced to take up his cross. And they came to the place called Golgotha, that is, the Place of the Skull. And they gave him wine to drink mixed with gall; but when he had tasted it, he would not drink. And after they had crucified him, they divided his garments, casting lots, (to fulfill that which was spoken through the prophets, saying, "They divided my garments among them, and upon my vesture they cast lots.") And sitt-

ing down they kept watch over him. And they put above his head the charge against him, written, "This is Jesus, the King of the Jews." Then two robbers were crucified with him, one on his right hand and one on his left. Now the passers-by were jeering at him, shaking their heads, and saying, "Thou who destroyest the temple, and in three days buildest it up again, save thyself! If thou art the Son of God, come down from the cross!" In like manner, the chief priests with the Scribes and the elders, mocking, said, "He saved others, himself he cannot save! If he is the King of Israel, let him come down now from the cross, and we will believe him. He trusted in God; let him deliver him now, if he wants him; for he said, 'I am the Son of God.'" And the robbers also, who were crucified with him, reproached him in the same way. Now from the sixth hour there was darkness over the whole land until the ninth hour. But about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabacthani," that is, "My God, my God, why hast thou forsaken me?" And some of the by-standers on hearing this said, "This man is calling Elias." And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to him to drink. But the rest said, "Wait, let us see

whether Elias is coming to save him." But Jesus again cried out with a loud voice, and gave up his spirit. And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep arose; and coming forth out of the tombs after his resurrection, they came into the holy city, and appeared to many. Now when the centurion, and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. Now when it was evening, there came a certain rich man of Arimathea, Joseph by name, who also himself was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given up. And Joseph taking the body, wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a great stone to the entrance of the tomb, and departed. But Mary Magdalene and the

other Mary were there, sitting opposite the sepulchre.

Here the Deacon says the—
MUNDA COR

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel. Through Christ our Lord. Amen.

The following is sung in the tone of the Gospel.

AND the next day, which is the day after the Preparation, the chief priests and the Pharisees went in a body to Pilate, saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." Pilate said to them, "You have a guard; go, guard it as well as you know how." So they went and made the sepulchre secure, sealing the stone, and setting the guard.

R. Praise be to thee, O Christ.

Priest kisses the gospel, and says in a low voice:

BY the words of the gospel may our sins be blotted out.

Continue with Credo—page 38

MONDAY in Holy Week—

COLLECTS

GRANT, we beseech thee, almighty God, that we who fail, through our infirmity, in so many difficulties, may be relieved by the passion of thy Son interceding for us. Who with thee and the Holy Ghost, liveth and reigneth one God for ever and ever.

R. Amen.

MERCIfully hear, we beseech thee, O Lord, the prayers of thy Church: that all adversities and errors being removed, she may serve thee in secure liberty. Through Christ our Lord.

R. Amen.

OR

O GOD, the shepherd and ruler of all the faithful, mercifully look down on thy servant *N.* whom thou hast been pleased to appoint the supreme pastor of thy Church: and grant, we beseech thee, that both by word and example, he may edify all that are under his charge; and with the flock committed to him arrive at life everlasting. Through Christ our Lord. Amen.

EPISTLE

Lesson from the Prophet Isaias, 50. 5-10.—Isaias prophecied the obedience of Jesus and His Passion. He foretells His glorious triumph.

IN those days: Isaias said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not

turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He that is near justifieth me. Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

R/. Thanks be to God.

GRADUAL
Ps. 34. 23, 3.

ARISE, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. V. Bring out the sword, and shut up the way against those who persecute me.

TRACT

O LORD, deal not with us according to our sins which we have committed, nor according to our iniquities. V. O Lord, remember not our former iniquities: let thy mercies speedily prevent us: for we are become exceeding poor. (*Here the priest genuflects.*) R/. Help us, O God our Savior: and

for the glory of thy name, O Lord, deliver us: and pardon us our sins for the sake of thy name.

MUNDA COR

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel, Through Christ our Lord. Amen.

V. The Lord be with you

R/. And with thy spirit.

GOSPEL

Continuation of the Gospel according to St. John, 12. 1-9. —Generosity of Mary of Magdala at the supper of which Jesus partook in the house of Simon the leper. Mary poured an ointment of great price over the feet of Jesus. Avarice of Judas and his protests.

JESUS therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, had died. And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry, and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for

the poor, but because he was a thief, and holding the purse, used to take what was in it. Jesus therefore said, "Let her be—that she may keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead.

PRAISE be to thee, O Christ.

Priest kisses the gospel, and says in a low voice:

BY the words of the gospel may our sins be blotted out.

Continue with Offertory—
for Monday—Page 39.

TUESDAY in Holy Week—
COLLECTS

ALMIGHTY and everlasting God, grant that we may celebrate the mysteries of our Lord's passion in such a manner as to deserve to obtain thy pardon. Through Christ our Lord.
R. Amen.

MERCIFULLY hear, we beseech thee, O Lord, the prayers of thy Church: that all adversities and errors being removed, she may serve thee in secure liberty. Through Christ our Lord.
R. Amen.

OR

O GOD, the shepherd and ruler of all the faithful, mercifully look down on thy servant N. whom thou hast

been pleased to appoint the supreme pastor of thy Church: and grant, we beseech thee, that both by word and example, he may edify all that are under his charge; and with the flock committed to him arrive at life everlasting. Through Christ our Lord. R. Amen.

EPISTLE

Lesson from the Prophet Jeremias, 11. 18-20. — Our Lord Jesus Christ in His Passion is "as a meek lamb that is carried to be a victim."

IN those days: Jeremias said: O Lord, thou hast showed me, and I have known: then thou showedst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause, O Lord, my God.

R. Thanks be to God.

GRADUAL

Ps. 34. 13, 1-2.

BUT as for me, when they were troublesome to me, I was clothed in hair-cloth, and I humbled my soul in fasting: and my prayer shall be turned into my bosom. V. Judge thou, O Lord, them that wrong me: overthrow them that fight against me: take hold of arms and shield, and rise

up to help me.

V. The Lord be with you.

R. And with thy spirit.

GOSPEL

The Passion of our Lord Jesus Christ according to St. Mark, 14. 1-72; 15. 1-46.

NOW it was two days before the Passover and the feast of the Unleavened Bread; the chief priests and the Scribes were seeking how they might seize him by stealth and put him to death; for they said, "Not on the feast, or there might be a riot among the people." And when he was at Bethany, in the house of Simon the leper, and was reclining at table, there came a woman with an alabaster jar of ointment, genuine nard of great value; and breaking the alabaster jar, she poured it on his head. But there were some who were indignant among themselves, and said, "To what purpose has this waste of the ointment been made? for this ointment might have been sold for more than three hundred denarii, and given to the poor." And they grumbled at her. But Jesus said, "Let her be. Why do you trouble her? She has done me a good turn. For the poor you have always with you, and whenever you want you can do good to them; but you do not always have me. She has done what she could; she has anointed my body in preparation for burial. Amen I say to you, wherever in the whole world this gospel is preached, this also

that she has done shall be told in memory of her." And Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them. And they, when they heard it, were glad, and promised to give him money. And he was watching for an opportunity to betray him. And on the first day of the Unleavened Bread, when it was customary for them to sacrifice the passover, the disciples said to him, "Where dost thou want us to go and prepare for thee to eat the passover?" And he sent two of his disciples, and said to them, "Go into the city, and there will meet you a man carrying a pitcher of water; follow him. And wherever he enters, say to the master of the house, 'The Master says, "Where is my guest chamber, that I may eat the passover there with my disciples?"' And he will show you a large upper room furnished; there make ready for us." And his disciples went forth, and came into the city, and found just as he had told them; and they prepared the passover. Now when evening arrived, he came with the Twelve. And while they were at the table eating, Jesus said, "Amen I say to you, one of you will betray me—one who is eating with me." But they began to be sad, and to say to him one by one, "Is it I?" But he said to them, "It is one of the Twelve, who dips with me in the dish. The

Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born." And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body." And taking a cup and giving thanks, he gave it to them, and they all drank of it; and he said to them, "This is my blood of the new covenant, which is being shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God." And after reciting a hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all be scandalized this night; for it is written, 'I will smite the shepherd, and the sheep will be scattered.' But after I have risen, I will go before you into Galilee." But Peter said to him, "Even though all shall be scandalized, yet not I." Jesus said to him, "Amen I say to thee, today, this very night, before a cock crows twice, thou wilt deny me thrice." But he went on speaking more vehemently, "Even if I should have to die with thee, I will not deny thee!" And they all said the same thing. And they came to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I pray." And he took with

him Peter and James and John, and he began to feel dread and to be exceedingly troubled. And he said to them, "My soul is sad, even unto death. Wait here and watch." And going forward a little, he fell on the ground, and began to pray that, if it were possible, the hour might pass from him; and he said, "Abba, Father, all things are possible to thee. Remove this cup from me; yet not what I will, but what thou wilt." Then he came and found them sleeping. And he said to Peter, "Simon, dost thou sleep? Couldst thou not watch one hour? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words over. And he came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to him. And he came the third time, and said to them, "Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Rise, let us go. Behold, he who will betray me is at hand." And while he was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. Now his betrayer had given them a sign saying, "Whomever

I kiss, that is he; lay hold of him, and lead him safely away." And when he came, he went straight up to him, and said, "Rabbi!" and kissed him. And they seized him and held him. But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear. And Jesus, addressing them, said, "As against a robber you have come out, with swords and clubs to seize me. I was daily with you in the temple teaching, and you did not lay hands on me. But it is so that the Scriptures may be fulfilled." Then all his disciples left him and fled. And a certain young man was following him, having a linen cloth wrapped about his naked body, and they seized him. But leaving the linen cloth behind, he fled away from them naked. And they led Jesus away to the high priest; and all the priests and the Scribes and the elders gathered together. But Peter followed him at a distance, even to the courtyard of the high priest, and was sitting with the attendants at the fire and warming himself. Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put him to death, but they found none. For while many bore false witness against him, their evidence did not agree. And some stood up and bore false witness against him, saying, "We ourselves have heard him say, 'I will de-

stroy this temple built by hands, and after three days I will build another, not built by hands.'" And even then their evidence did not agree. Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer to the things that these men prefer against thee?" But he kept silence, and made no answer. Again the high priest began to ask him, and said to him, "Art thou the Christ, the Son of the Blessed One?" And Jesus said to him, "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven." But the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" And they all condemned him as liable to death. And some began to spit upon him, and to blindfold him, and to buffet him, and to say to him, "Prophecy." And the attendants struck him with blows of their hands. And while Peter was below in the courtyard, there came one of the maidservants of the high priest; and seeing Peter warming himself, she looked closely at him and said, "Thou also wast with Jesus of Nazareth." But he denied it, saying, "I neither know nor understand what thou art saying." And he went outside into the vestibule; and the cock crowed. And the maidservant, see-

ing him again, began to say to the bystanders, "This is one of them." But again he denied it. And after a little while the bystanders again said to Peter, "Surely thou art one of them, for thou art also a Galilean." But he began to curse and to swear: "I do not know this man you are talking about." And at that moment a cock crowed a second time. And Peter remembered the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny me thrice." And he began to weep. And as soon as it was morning, the chief priests held a consultation with the elders, the Scribes and the whole Sanhedrin. And they bound Jesus and led him away, and delivered him to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." And the chief priests accused him of many things. And Pilate again asked him, saying, "Hast thou no answer to make? Behold how many things they accuse thee of." But Jesus made no further answer, so that Pilate wondered. Now at festival time he used to release to them one of the prisoners, whomever they had petitioned for. Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. And the crowd came up, and began to ask that he do for them as he was wont. But Pilate addressed them, saying, "Do you wish that I release to you the king of the Jews?" For he knew that the chief priests had delivered him up out of envy. But the chief priests stirred up the crowd to have him release Barabbas for them instead. But Pilate again spoke and said to them, "What then do you want me to do to the king of the Jews?" But they cried out again, "Crucify him!" But Pilate said to them, "Why, what evil has he done?" But they kept crying out the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released to them Barabbas; but Jesus he scourged and delivered to be crucified. Now the soldiers led him away into the courtyard of the praetorium, and they called together the whole cohort. And they clothed him in purple, and plaiting a crown of thorns, they put it upon him, and began to greet him, "Hail, King of Jews!" And they kept striking him on the head with a reed, and spitting upon him; and bending their knees, they did homage to him. And when they had mocked him, they took the purple off him and put on him his own garments, and led him out to crucify him. And they forced a certain passerby, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up his cross. And they brought him to the place called Golgotha, which translated, is the Place of the Skull. And

they gave him wine to drink mixed with myrrh; but he did not take it. Then they crucified him, and divided his garments, casting lots for them to see what each should take. Now it was the third hour and they crucified him. And the inscription bearing the charge against him was, "The King of the Jews." And they crucified two robbers with him, one on his right hand and one on his left. And the Scripture was fulfilled, which says, "And he was reckoned among the wicked." And the passers-by were jeering at him, shaking their heads, and saying, "Aha, thou who destroyest the temple, and in three days buildest it up again; come down from the cross, and save thyself!" In like manner, the chief priests with the Scribes said in mockery to one another, "He saved others, himself he cannot save! Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And they who were crucified with him reproached him. And when the sixth hour came, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which, translated, is, "My God, my God, why hast thou forsaken me?" And some of the bystanders on hearing this said, "Behold, he is calling Elias." But someone ran,

soaked a sponge in common wine, put it on a reed and offered it to him to drink, saying, "Wait, let us see whether Elias is coming to take him down." But Jesus cried out with a loud voice, and expired. And the curtain of the temple was torn in two from top to bottom. Now when the centurion, who stood facing him, saw how he had thus cried out and expired, he said, "Truly this man was the Son of God." And some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. These used to accompany him and minister to him when he was in Galilee — besides many other women who had come with him to Jerusalem.

MUNDA COR

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel, Through Christ our Lord. Amen.

The following is sung in the tone of the Gospel:

NOW when it was evening, as it was the Preparation Day, that is, the eve of the Sabbath, there came Joseph of Arimathea, a councillor of high rank, who likewise was looking for the kingdom of God. And he

went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had already died. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And Joseph bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Joseph were looking on and saw where he was laid.

PRAISE be to thee, O Christ.

Priest kisses the gospel, and says in a low voice:

BY the words of the gospel may our sins be blotted out.

Continue with Offertory—
for Tuesday—Page 39.

WEDNESDAY of Holy Week—

COLLECT

V. Let us bend our knees.

R. Rise up.

GRANT, we beseech thee, O Almighty God, that we who are continually afflicted through our excesses, may be delivered by the passion of thy only begotten Son: who with thee and the Holy Ghost liveth and reigneth forever and ever.

R. Amen.

EPISTLE

From the Prophet Isaias, 62. 11; 63. 1-7.—Instead of crushing the people, Christ suffers and dies for them. The Prophet foretells the Passion of our Lord with such precision, that the Fathers and Doctors of the Church speak of Isaias as the fifth Evangelist.

THUS saith the Lord God, tell the daughter of Sion: Behold thy Savior cometh, behold, his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked round about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the

Lord for all things that the Lord our God hath bestowed on us.

GRADUAL

Ps. 68. 18, 2, 3.

TURN not away thy face from thy servant, because I am in trouble: hear me speedily. *V.* Save me O God, for the waters have come in even unto my soul; I stick fast in the mire of the deep, and there is no sure standing.

V. The Lord be with you.

R. And with thy spirit.

COLLECTS

O GOD, who wert pleased that thy Son should undergo for us the ignominy of the cross to deliver us from the power of the enemy: grant to us thy servants, that we may obtain the grace of his resurrection. Through the same Christ our Lord. Amen.

MERCIFULLY hear, we beseech thee, O Lord, the prayers of thy Church: that all adversities and errors being removed, she may serve thee in secure liberty. Through Christ our Lord. *R.* Amen.

OR

O GOD, the shepherd and ruler of all the faithful, mercifully look down on thy servant *N.* whom thou hast been pleased to appoint the supreme pastor of thy Church: and grant, we beseech thee, that both by word and example, he may edify all that are under his charge; and with the flock committed to him arrive at life everlasting. Through Christ our Lord. *R.* Amen.

EPISTLE

Lesson from the Prophet Isaias, 53. 1-12.—Christ is “the Man of sorrows” led as a sheep to the slaughter, . . . covered with wounds and reputed with the wicked, . . . cut off out of the land of the living, . . . Our Lord justified to the full His title of Savior.

IN those days: Isaias said:

Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him nor comeliness: and we have seen him, and there was no sightliness that we should be desirous of him: despised and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, everyone hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

He was taken away from distress, and from judgment: who shall declare his generation? Because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul had labored, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

R/. Thanks be to God.

TRACT

Ps. 101. 2, 5, 14.

O LORD, hear my prayer, and let my cry come to thee. V. Turn not away thy face from me: in whatever day I am in trouble, incline thine ear to me. V. In whatever day I shall call upon thee, hear me speedily. V. For my days are vanished like smoke: and my bones are burnt up as in an

oven. V. I was struck like the grass, and my heart withered: because I forgot to eat my bread. V. Thou rising up, O Lord, shalt have mercy on Sion: because the time is come to have mercy on it.

V. The Lord be with you.
R/. And with thy spirit.

GOSPEL

The Passion of our Lord Jesus Christ according to St. Luke, 22. 1-71; 23. 1-53.

NOW the feast of the Unleavened Bread, which is called the Passover, was drawing near; and the chief priests and the Scribes were seeking how they might put him to death, for they feared the people. But Satan entered into Judas, surnamed Iscariot, one of the Twelve. And he went away and discussed with the chief priests and the captains, how he might betray him to them. And they were glad, and agreed to give him money. He accordingly promised, and was watching for an opportunity to betray him without a disturbance. Now the day of the Unleavened Bread came, on which the passover had to be sacrificed. And he sent Peter and John, saying, "Go and prepare for us the passover that we may eat it." But they said, "Where dost thou want us to prepare it?" And he said to them, "Behold, on your entering the city, there will meet you a man carrying a pitcher of water; follow him into the house into which he goes.

And you shall say to the master of the house, 'The Master says to thee, "Where is the guest chamber, that I may eat the passover there with my disciples?"' And he will show you a large upper room furnished; there make ready." And they went, and found just as he had told them; and they prepared the passover. And when the hour had come, he reclined at table, and the twelve apostles with him. And he said to them, "I have greatly desired to eat this passover with you before I suffer; for I say to you that I will eat of it no more, until it has been fulfilled in the kingdom of God." And having taken a cup, he gave thanks and said, "Take this and share it among you; for I say to you that I will not drink of the fruit of the vine, until the kingdom of God comes." And having taken bread, he gave thanks and broke, and gave it to them saying, "This is my body, which is being given for you; do this in remembrance of me." In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you. But behold, the hand of him who betrays me is with me on the table. For the Son of Man indeed goes his way, as it has been determined; yet woe to that man by whom he will be betrayed." And they began to inquire among themselves which of them it might be that was about to do this. Now there arose also a dispute among them, which of them was reputed to be the greatest. But he said to them, "The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant. For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. But you are they who have continued with me in my trials. And I appoint to you a kingdom, even as my Father has appointed to me, that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel." And the Lord said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren." But he said to him, "Lord, with thee I am ready to go both to prison and to death!" But he said, "I tell thee, Peter, a cock will not crow this day, until thou hast thrice denied that thou knowest me." And he said to them, "When I sent you forth without purse or wallet or sandals, did you lack

anything?" And they said, "Nothing." Then he said to them, "But now, let him who has a purse take it, and likewise a wallet; and let him who has no sword sell his tunic and buy one. For I say to you that this which is written must yet be fulfilled in me, 'And he was reckoned among the wicked.' For that which concerns me is at its end." And they said, "Lord, behold, here are two swords." And he said to them, "Enough." And he came out and went, according to his custom, to the Mount of Olives, and the disciples also followed him. But when he was at the place, he said to them, "Pray, that you may not enter into temptation." And he himself withdrew from them a stone's throw, and kneeling down, he began to pray, saying, "Father, if thou art willing, remove this cup from me; yet not my will but thine be done." And there appeared to him an angel from heaven to strengthen him. And falling into an agony he prayed the more earnestly. And his sweat became as drops of blood running down upon the ground. And rising from prayer he came to the disciples, and found them sleeping for sorrow. And he said to them, "Why do you sleep? Rise and pray, that you may not enter into temptation." And while he was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before

them, and he drew near to Jesus to kiss him. But Jesus said to him, "Judas, dost thou betray the Son of Man with a kiss?" But when they who were about him saw what would follow, they said to him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, "Bear with them thus far." And he touched his ear and healed him. But Jesus said to the chief priests and captains of the temple and elders, who had come against him, "As against a robber have you come out, with swords and clubs. When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness." Now having seized him, they led him away to the high priest's house; but Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. But a certain maid-servant saw him sitting at the blaze, and after gazing upon him she said, "This man too was with him." But he denied him, saying, "Woman, I do not know him." And after a little while someone else saw him and said, "Thou, too, art one of them." But Peter said, "Man, I am not." And about an hour later another insisted, saying, "Sure-

ly this man, too, was with him, for he also is a Galilean." But Peter said, "Man, I do not know what thou sayest." And at that moment, while he was yet speaking, a cock crowed. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he said, "Before a cock crows, thou wilt deny me thrice." And Peter went out and wept bitterly. And the men who had him in custody began to mock him and beat him. And they blindfolded him, and kept striking his face and asking him, saying, "Prophecy, who is it that struck thee?" And many other things they kept saying against him, reviling him. And as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led him away into their Sanhedrin, saying, "If thou art the Christ, tell us." And he said to them, "If I tell you, you will not believe me; and if I question you, you will not answer me, or let me go. But henceforth, the Son of Man will be seated at the right hand of the power of God." And they all said, "Art thou, then, the Son of God?" He answered, "You yourselves say that I am." And they said, "What further need have we of witness? For we have heard it ourselves from his mouth." And the whole assemblage rose, and took him before Pilate. And they began to accuse him, saying, "We

have found this man perverting our nation, and forbidding the payment of taxes to Caesar, and saying that he is Christ a king." So Pilate asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." And Pilate said to the chief priests and to the crowds, "I find no guilt in this man." But they persisted, saying, "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place." But Pilate, hearing Galilee, asked whether the man was a Galilean. And learning that he belonged to Herod's jurisdiction, he sent him back to Herod, who likewise was in Jerusalem in those days. Now when Herod saw Jesus he was exceedingly glad; for he had been a long time desirous to see him, because he had heard so much about him, and he was hoping to see some miracle done by him. Now he put many questions to him, but he made him no answer. Now the chief priests and Scribes were standing by, vehemently accusing him. But Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a bright robe, and sent him back to Pilate. And Herod and Pilate became friends that very day; whereas previously they had been at enmity with each other. And Pilate called together the chief priests and the rulers and the peo-

ple, and said to them, "You have brought before me this man, as one who perverts the people; and behold, I upon examining him in your presence have found no guilt in this man as touching those things of which you accuse him. Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by him. I will therefore chastise him and release him." Now at festival time it was necessary for him to release to them one prisoner. But the whole mob cried out together, saying, "Away with this man, and release to us Barabbas!" —one who had been thrown into prison for a certain riot that had occurred in the city, and for murder. But Pilate spoke to them again, wishing to release Jesus. But they kept shouting, saying, "Crucify him! Crucify him!" And he said to them a third time, "Why, what evil has this man done? I find no crime deserving of death in him. I will therefore chastise him and release him." But they persisted with loud cries, demanding that he should be crucified; and their cries prevailed. And Pilate pronounced sentence that what they asked for should be done. So he released to them him who for murder and riot had been put in prison, for whom they were asking; but Jesus he delivered to their will. And as they led him away, they laid hold of a certain Simon of Cyrene,

coming from the country, and upon him they laid the cross to bear it after Jesus. Now there was following him a great crowd of the people, and of women, who were bewailing and lamenting him. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, days are coming in which men will say, 'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' Then they will begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us!' For if in the case of green wood they do these things, what is to happen in the case of the dry?" Now there were also two other malefactors led to execution with him. And when they came to the place called the Skull, they crucified him there, and the robbers, one on his right hand and the other on his left. And Jesus said, "Father, forgive them, for they do not know what they are doing." Now in dividing his garments, they cast lots. And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." And the soldiers also mocked him, coming to him and offering him common wine, and saying, "If thou art the King of the Jews, save thyself!" And there was also an inscription writ-

ten over him in Greek and Latin and Hebrew letters, "This is the King of the Jews." Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself and us!" But the other in answer rebuked him and said, "Dost thou not even fear God, seeing that thou art under the same sentence? And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise." It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. And the sun was darkened, and the curtain of the temple was torn in the middle. And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired.

Here all kneel and pause for a few moments.

Now when the centurion saw what had happened, he glorified God, saying, "Truly this was a just man." And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. But all his acquaintances, and the women who had followed him from Galilee, were standing at a distance looking on.

Now is said the MUNDA COR.

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel, Through Christ our Lord. Amen.

The following is sung in the tone of the Gospel:

AND behold, there was a man named Joseph, a member of the Sanhedrin, a good and just man—he had not been party to their plan of action—of Arimathea, a town of Judea, who likewise was looking for the kingdom of God. He went to Pilate and asked for the body of Jesus. And he took him down, and wrapped him in a linen cloth, and laid him in a rock-hewn tomb where no one had ever yet been laid.

PRAISE be to thee, O Christ.

Priest kisses the gospel, and says in a low voice:

BY the words of the gospel may our sins be blotted out.

Continue with Offertory—
for Wednesday—Page 39.

HOLY THURSDAY—

COLLECT

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant us the effect of thy clemency: that as our

Lord Jesus Christ in his passion gave to each a different retribution according to his merits: so he may destroy the old man in us, and give us the grace of his resurrection. Who liveth and reigneth with thee in the unity of the Holy Ghost world without end. Amen.

EPISTLE

Lesson from the 1st Epistle of St. Paul the Apostle to the Corinthians, 11. 20-32.—Saint Paul relates the Institution of the Holy Eucharist.

BRETHREN: So then when you meet together, it is no longer possible to eat the Lord's Supper. For at the meal, each one takes first his own supper, and one is hungry, and another drinks overmuch. Have you not houses for your eating and drinking? Or do you despise the church of God and put to shame the needy? What am I to say to you? Am I to commend you? In this I do not commend you. For I myself have received from the Lord (what I also delivered to you), that the Lord Jesus, on the night in which he was betrayed, took bread and giving thanks broke, and said, "This is my body which shall be given up for you; do this in remembrance of me." In like manner also the cup, after he had supped, saying, "This cup is the new covenant in my blood; do this as often as you drink it, in remembrance of me. For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord,

until he comes." Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him to eat of that bread and drink of the cup; for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself. This is why many among you are infirm and weak, and many sleep. But if we judged ourselves, we should not thus be judged. But when we are judged, we are being chastised by the Lord that we may not be condemned with this world.

R. Thanks be to God.

GRADUAL
Phil. 2. 8-9.

CHRISt became obedient for us unto death, even the death of the cross. V. Wherefore God also hath exalted him, and hath given him a name, which is above every name.

Now is said the MUNDA COR.

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel. Through Christ our Lord. Amen.

V. The Lord be with you.

R. And with thy spirit.

GOSPEL

Continuation of the holy Gospel according to St. John, 13. 1-15.—Washing of the feet.

Humility of our Lord Jesus Christ.

BEFORE the feast of the Passover, Jesus knowing that his hour had come, to pass out of this world to the Father, having loved his own who were in the world, loved them to the end. And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, rose from the supper and laid aside his garments, and taking a towel girded himself. Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded. He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who has bathed needs only to wash, and he is clean all over. And you are clean, but not all." For he knew who it was that should betray him. This is why he said, "You are not all

clean." Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? You call me Master and Lord, and you say well, for so I am. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. For I have given you an example, that as I have done to you, so you also should do.

Continue with CREDO—p. 38.

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HOLY SATURDAY—

After the Gloria, priest says:

V. The Lord be with you.

R. And with thy spirit.

COLLECT

O GOD, who makest this most sacred night illustrious by the glory of the resurrection of our Lord: preserve in the new children of thy family, the spirit of adoption which thou hast given: that being renewed in body and soul, they may give thee a pure service. Through Christ Jesus our Lord. Amen.

EPISTLE

Lesson from the Epistle of St. Paul the Apostle to the Colossians, 3. 1-4.—That the souls, who through the Sacraments of Baptism and Penance, Confirmation and Holy Eucharist, have entered on a new life, a pledge of their future resurrection, should show their gratitude to God for His Sacraments, which have made it possible to pass with Jesus from the death of sin to the life of grace.

BRETHREN: Therefore, if you have risen with

Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory.

R. Thanks be to God.

After the Epistle, the Celebrant sings three times (each time on a higher tone, with the choir repeating after him:

ALLELUIA.

Then the choir continues:

V. Give praise to the Lord, for he is good: for his mercy endureth for ever.

TRACT
Ps. 116. 1, 2.

PRAISE the Lord, all ye Gentiles: and praise him, all ye people. **V.** Because his mercy is established on us: and the truth of the Lord remains for ever. Now is said the **MUNDA COR.**

CLEANSE my heart and my lips, Almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaias; vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy gospel, Through Christ our Lord. Amen.

V. The Lord be with you.

R. And with thy spirit.

At the Gospel, lights are not carried, but only the incense.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 28. 1-7.—Resurrection of our Lord Jesus Christ. Glory of the risen Lord.

NOW late in the night of the Sabbath, as it began

to dawn towards the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment like snow. And for fear of him the guards were terrified, and became like dead men. But the angel spoke and said to the women, "Do not be afraid; for I know that you seek Jesus, who was crucified. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid. And go quickly and tell his disciples that he has risen; and behold, he goes before you into Galilee; there you shall see him. Behold, I have foretold it to you."

R. Praise be to thee, O Christ.

Priest kisses the gospel, and says in a low voice:

BY the words of the gospel may our sins be blotted out.

* * * * *

After which he goes to the middle of the Altar, and says or intones the—

C R E D O

Palm Sunday—Holy Saturday

I BELIEVE in one God, the Father almighty maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only be-

gotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven. And took flesh by the Holy Ghost of the Virgin Mary: and was made man. He was also crucified for us: suffered under Pontius Pilate, and was buried. And he rose again the third day, according to the scriptures. And ascended into heaven and sitteth at the right hand of the Father. And he shall come again with glory, to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life: who proceeds from the Father and the Son. Who with the Father and the Son is equally adored and glorified: who spoke by the prophets. And in one holy, catholic, and apostolic church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

* * * * *

V. The Lord be with you.
R. And with thy spirit.

OFFERTORY OF THE DAY

PALM SUNDAY—

Ps. 68. 21, 22.

MY heart hath expected reproach and misery; and I looked for one that

would grieve together with me, and there was none! I sought for one to comfort me, and I found none; and they gave me gall for my food, and in my thirst they gave me vinegar to drink. Continue with the Offering of the Host—after the next stars.

MONDAY in Holy Week—

Ps. 142. 9, 10.

DELIVER me from mine enemies, O Lord: to thee have I fled, teach me to do thy will, for thou art my God.

Continue with the Offering of the Host—after the next stars.

TUESDAY in Holy Week—

Ps. 139. 5.

KEEP me, O Lord, from the hand of the sinner; and from wicked men deliver me.

Continue with the Offering of the Host—after the next stars.

WEDNESDAY of Holy Week—

Ps. 101. 2, 3.

O LORD, hear my prayer; and let my cry come to thee: turn not away thy face from me.

Continue with the Offering of the Host—after the next stars.

HOLY THURSDAY—

Ps. 117. 16, 17.

THE right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

Continue with the Offering of the Host—after the next stars.

No Offertory Anthem on Holy Saturday. Continue:

* * * * *

OFFERING OF THE HOST

Here the priest offers the bread that is to be consecrated, saying:

RECEIVE, O Holy Father, almighty and eternal God, this immaculate host, which I thy unworthy servant offer to thee, my true and living God, for my innumerable sins, offenses, and negligences, and for all here present, as also for all faithful Christians, both living and dead: that it may avail both me and them to salvation and life everlasting. Amen.

Then he blesses the water that is to be put into the chalice, saying:

O GOD, who didst wonderfully create the dignity of human nature, and more wonderfully reform it: grant by the mystery of this water and wine that we may become partakers of his divinity, who was graciously pleased to partake of our humanity, Jesus Christ, thy Son our Lord; who with thee and the Holy Ghost liveth and reigneth, forever and ever. Amen.

OFFERING OF THE CHALICE

At the middle of the Altar the Priest says:

WE offer to thee, O Lord, the chalice of salvation, beseeching thy clemency: that it may ascend before thy divine majesty, as a sweet smelling odor, for our salvation, and that of the whole world. Amen.

Then bowing down he says: In the spirit of humility, and with a contrite heart, let us be received by thee,

O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

Raising his eyes towards heaven, extending and then joining his hands, the Priest makes the sign of the cross over the host and chalice, while he says:

Come, O sanctifier, almighty, eternal God, and bless this sacrifice prepared to thy holy name.

* * * * *

At solemn Mass, the Priest now blesses incense, saying:

BY the intercession of blessed Michael the archangel, standing at the right side of the altar of incense, and of all the elect, may the Lord bless this incense, and receive it as a sweet smelling odor.

Through Christ our Lord. Amen.

While incensing the offering, he says:

MAY this incense, blessed by thee, ascend to thee, O Lord: and may thy mercy descend upon us.

Then he incenses the Altar, saying:

LET my prayer, O Lord, ascend like incense in thy sight: the lifting up of my hands be as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips: that my heart may not wander after words of malice to seek excuses for my sins.

Giving the censer to the Deacon, he says:

MAY the Lord kindle in us the fire of his love and the flame of eternal

charity. Amen.

* * * * *

LAVABO—Ps. 25.

The Priest washes his fingers saying:

I WILL wash my hands among the innocent, and will encompass thy altar, O Lord. That I may hear the voice of praise, and tell of all thy wonderful works.

I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me I have walked in my innocence: redeem me, and have mercy on me.

My foot has stood in the direct way: in the churches I will bless thee, O Lord.

Bowing down before the Altar, the Priest, with joined hands, says:

RECEIVE, O holy Trinity, the oblation, which we make to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of blessed Mary, ever virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, and of all the saints: that it may be available to their honor, and to our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

ORATE FRATRES

Kissing the Altar and turning to the people, he says aloud the first two words of the following prayer:

PRAY, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

The Clerk answers:

May our Lord receive this sacrifice from thy hands, to the praise and glory of his name, to our benefit, and that of all his holy church.

Priest in a low voice:

Amen.

* * * * *

SECRET OF THE DAY

PALM SUNDAY—

GRANT, we beseech thee, O Lord, that the offering made in the presence of thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord . . . Continue p. 42 below stars.

MONDAY in Holy Week—

GRANT, Almighty God, that being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to their fountain. Through our Lord, . . .

PROTECT us, O Lord, who assist at thy mysteries: that applying ourselves to divine things, we may serve thee both in soul and body. Through, . . .

OR

BE appeased, O Lord, we beseech thee, by these offerings: and cease not to protect thy servant N.,

whom thou hast been pleased to appoint supreme pastor of thy Church.

Through, . . .

Continue after the stars.

TUESDAY in Holy Week—

MAY these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully restore us. Through, . . .

PROTECT us, O Lord, who assist at thy mysteries: that applying ourselves to divine things, we may serve thee both in soul and body. Through, . . .

OR

BE appeased, O Lord, we beseech thee, by these offerings: and cease not to protect thy servant *N.*, whom thou hast been pleased to appoint supreme pastor of thy Church.

Through, . . .

Continue after the stars.

WEDNESDAY of Holy Week—

RECEIVE, O Lord, we beseech thee, the gift which we offer, and mercifully grant, that we may obtain with pious sentiments what we celebrate in this mystery of the passion of thy Son our Lord. Through the same Lord . . .

PROTECT us, O Lord, who assist at thy mysteries: that applying ourselves to divine things, we may serve thee both in soul and body. Through, . . .

OR

BE appeased, O Lord, we beseech thee, by these

offerings: and cease not to protect thy servant *N.*, whom thou hast been pleased to appoint supreme pastor of thy Church.

Through, . . .

Continue after the stars.

HOLY THURSDAY—

WE beseech thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ thy Son may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him, Who liveth and reigneth, . . .

Continue after the stars.

HOLY SATURDAY—

RECEIVE, O Lord, we beseech thee, the prayers of thy people, together with the oblation of sacrifice: that what was begun in the paschal mysteries may, by the help of thy grace, obtain for us eternal life. Through our Lord Jesus Christ thy Son: who with thee and the Holy Ghost God, for ever and ever.

* * * * *

These being finished, the Priest says in audible voice:

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

* * * * *

P R E F A C E

OF THE HOLY CROSS
Sunday—Monday—Tuesday
Wednesday and Thursday

IT is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, almighty Father, eternal God, who didst ordain the salvation of mankind on the tree of the cross: that life might spring from whence death arose: and that he who overcame by a tree might also be overcome on a tree: through Christ our Lord. By whom the angels praise, the dominations adore, the powers dread thy majesty. The heavens and heavenly virtues, and the blessed seraphim with united joy glorify it. With whom also we beseech thee to admit our voices with humble praise, saying:

Continue after the stars.

P R E F A C E F O R E A S T E R

Said on Holy Saturday

IT IS truly meet and just, right and available to salvation, to publish thy praise, O Lord, at all times: but especially and more gloriously on this night, when Christ, our Paschal lamb, is sacrificed. For he is the true Lamb, that has taken away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troop of the celestial army we sing the hymn of thy glory, incessantly saying:

* * * * *

HOLY, holy, holy, Lord God of hosts. The heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

C O M M E M O R A T I O N S

F O R T H E C H U R C H

The Priest, extending, raising and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:

WE therefore, humbly pray and beseech thee most merciful Father, through Jesus Christ, Thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy, unspotted sacrifices, which in the first place we offer thee for thy holy catholic church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant N., our Pope, and N., our bishop, and all orthodox believers and professors of the Catholic and apostolic faith.

F O R T H E L I V I N G

BE mindful, O Lord, of thy servants and handmaidens, N. and N., and of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for; and who now pay their vows to

thee, the everlasting, living and true God.

* * * * *

THE SAINTS

For Palm Sunday, Monday, Tuesday and Wednesday—

COMMunicating with, and honoring in the first place the memory of the glorious virgin Mary, mother of our Lord and God Jesus Christ: as also of the blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, of Cosmas and Damian and of all thy saints, through whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

WE therefore, beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation; and rank us in the number of thine elect. Through Christ our Lord. Amen.

Continue on page 45 after the stars.

For Holy Thursday—

COMMunicating and celebrating the most sacred day on which our Lord Jesus Christ was delivered

up for us: and also honoring in the first place the memory of the ever glorious Virgin Mary, Mother of the same God, and our Lord Jesus Christ: as also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

WE therefore beseech thee, O Lord, graciously to accept this offering of our service, and that of thy whole family, which we make to thee in memory of the day on which our Lord Jesus Christ gave to his disciples the mysteries of his body and blood to be celebrated: dispose also our days in thy peace, and command us to be preserved from eternal damnation, and to be numbered in the flock of thy elect. Through the same Christ our Lord. Amen.

Continue next page below the stars.

For Holy Saturday—

COMMunicating and celebrating this most sacred night of the resurrection of

our Lord Jesus Christ according to the flesh: and also honoring the memory in the first place of the ever glorious Virgin Mary, mother of God and our Lord Jesus Christ; as also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysgonus, John and Paul, Cosmas and Damian: and of all thy saints: by whose merits and prayers grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

WE therefore beseech thee, O Lord, graciously to accept this offering of our service, as also of thy whole family, which we offer to thee for those also whom thou hast been pleased to regenerate of water and the Holy Ghost, granting them the remission of all their sins: grant us thy peace in our days, and by thy command preserve us from eternal damnation, and number us amongst thy elect. Through Jesus Christ our Lord. Amen.

* * * * *

WHICH oblation do thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable, and acceptable: that

it may become for us the body and blood of thy most beloved Son, our Lord Jesus Christ.

**THE WORDS OF THE
CONSECRATION**

WHO the day before he suffered, took bread in his holy and venerable hands, and with his eyes lifted up towards heaven to thee, O God, his almighty Father, giving thee thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this:

Words of Consecration
of the Host:

FOR THIS IS MY BODY

Uncoving the chalice,
the Priest says:

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take and drink ye all of this,

Words of Consecration
of the Chalice:

**FOR THIS IS THE
CHALICE OF MY
BLOOD OF THE NEW
AND ETERNAL TESTA-
MENT, THE MYSTERY
OF FAITH; WHICH
SHALL BE SHED FOR
YOU, AND FOR MANY
UNTO THE REMISSION
OF SINS.**

As often as ye do these things, ye shall do them in remembrance of me.

WHEREFORE, O Lord, we thy servants, as also

thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, and also his resurrection from the dead and his glorious ascension into heaven: do offer unto thy most excellent majesty of thine own gifts, bestowed upon us a pure host, a holy host, an unspotted host, the holy bread of eternal life, and the chalice of everlasting salvation.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee,—a holy sacrifice, an unspotted victim.

WE most humbly beseech thee, almighty God, command these offerings to be borne by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that as many as shall partake of the most holy body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

COMMEMORATIONS:

THE DEAD

REMEMBER also, O Lord, thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and rest in the sleep of peace.

He joins his hands, and prays for such of the Dead as he intends to pray for, then extending his hands he proceeds:

To these, O Lord, and to all that rest in Christ, grant we beseech Thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

US SINNERS

TO us also, thy sinful servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints, into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

ALL NATURE

BY whom, O Lord, thou dost create, sanctify, quicken, bless and give unto us all these good things.

By him, and with him, and in him is to thee, God the Father, almighty, in the unity of the Holy Ghost, all honor and glory.

V. World without end.

R. Amen.

COMMUNION PRAYERS

Let us pray.

INSTRUCTED by thy saving precepts, and following thy divine directions, we are bold to say:

OUR Father, who art in heaven, hallowed be thy

name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

But deliver us from evil.

R/. Amen.

Then, in a low voice, he says as follows:

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever virgin Mary, Mother of God, and of the holy apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

Through the same Jesus Christ, thy Son, our Lord. Who with thee in the unity of the Holy Ghost liveth and reigneth God,

V. World without end.

R/. Amen.

V. The peace of the Lord be always with you.

R/. And with thy spirit.

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us who receive it effectual unto eternal life. Amen.

* * * * *

Omit on Holy Saturday.

THE AGNUS DEI

Bowing down, the Priest

strikes his breast three times, saying:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

* * * * *

OLORD Jesus Christ who saidst to thine apostles: Peace I leave you, my peace I give you; regard not my sins, but the faith of thy church; and vouchsafe to grant her that peace and unity which is agreeable to thy will: who livest and reignest God, world without end. Amen.

OLORD Jesus Christ, Son of the living God, who according to the will of thy Father, with the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred body and blood, from all my iniquities and from all evils; and make me always cleave to thy commandments, and suffer me never to be separated from thee. Who livest and reignest, with the same God the Father and the Holy Ghost, God, world without end. Amen.

LET not the partaking of thy body, O Lord Jesus Christ, which I though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through thy mercy, become

a safeguard and remedy, both for soul and body; who with the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

The Priest genuflects, rises and says:

I WILL take the bread of heaven, and will call upon the name of the Lord.

He strikes his breast and says three times:

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Making sign of the cross with the Host, he says:

THE body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Reverently receiving the Host, he joins his hands and meditates.

Uncovering the Chalice, he genuflects and says:

WHAT return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Taking the Chalice and making a sign of the Cross, says:

THE blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Then he receives the Precious Blood.

COMMUNION OF THE FAITHFUL

If Holy Communion is to be distributed, the servers now say the Confiteor. After which

the celebrant turning to the people gives the absolution.

MAY almighty God have mercy upon you, forgive you your sins, and bring you unto life everlasting.

R/. Amen.

MAY the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

R/. Amen.

Elevating a particle of the Blessed Sacrament, turning towards the people, he says:

BEHOLD the Lamb of God, behold him who taketh away the sins of the world.

And then he says three times:

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

He administers the Communion, saying to each:

THE body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

GRANT, O Lord, that what we have taken with our mouth we may receive with a pure heart, and from a temporal gift may it become to us an everlasting remedy.

THE ABLUTIONS

While wine is poured into the chalice, the priest says:

MAY thy body, O Lord, which I have received, and thy blood, which I have drunk, cleave to my bowels: and grant that no stain of sin may remain in me, who have been refreshed by thy

pure and holy mysteries.
Who livest, . . . Amen.

On Holy Saturday continue
on page 52 below the stars.

* * * * *

**COMMUNION AND POST
COMMUNION PRAYERS**

PALM SUNDAY—

COMMUNION

Matt. 26. 42.

FATHER, if this chalice
cannot pass away unless
I drink it, thy will be done.

V. The Lord be with you.

R. And with thy spirit.

POST-COMMUNION

MAY our vices be destroy-
ed, O Lord, and our
just desires fulfilled by vir-
tue of these mysteries.
Through our Lord. Amen.
Continue p. 51 below the stars.

MONDAY in Holy Week—

COMMUNION

Ps. 34. 26.

LET them blush and be
ashamed together, who
rejoice at my evils: let
them be clothed with shame
and fear that speak malig-
nant things against me.

V. The Lord be with you.

R. And with thy spirit.

POST-COMMUNION

MAY thy holy mysteries,
O Lord, inspire us with
divine fervor: that we may
delight both in their cele-
bration and in their fruit.
Through, . . .

PROTECT, we beseech
thee, O Lord our God,
from human dangers, those
whom thou hast permitted
to enjoy the participation

of these divine mysteries.
Through, . . .

OR

MAY the participation of
this divine sacrament
protect us, we beseech thee,
O Lord, and always save
and strengthen thy servant
N., whom thou hast been
pleased to appoint the su-
preme pastor of thy Church,
together with the flock
committed to his charge.
Through our Lord, . . .

PRAYER OVER THE PEOPLE

Let us pray.

Bow down your heads to
God.

HELP us, O God, our
Savior: and grant that
we may celebrate with joy
the memory of those bene-
fits by which thou hast
been pleased to redeem us.
Through our Lord, . . .

Continue p. 51 below the stars.

TUESDAY in Holy Week—

COMMUNION

Ps. 68. 13, 14.

THEY that sat in the gate
were busied against me;
and they that drunk wine
made me their song. But
as for me, my prayer is to
thee, O Lord; for the time
of thy good pleasure, O
God, in the multitude of
thy mercy.

V. The Lord be with you.

R. And with thy spirit.

POST-COMMUNION

MAY our vices be cured,
O almighty God, by
thy holy mysteries, and
may we receive everlasting
remedies. Through our
Lord, . . .

PROTECT, we beseech thee, O Lord our God, from human dangers, those whom thou hast permitted to enjoy the participation of these divine mysteries. Through, . . .

OR

MAY the participation of this divine sacrament protect us, we beseech thee, O Lord, and always save and strengthen thy servant *N.*, whom thou hast been pleased to appoint the supreme pastor of thy Church, together with the flock committed to his charge.

Through our Lord, . . .

PRAYER OVER THE PEOPLE

Let us pray.

Bow down your heads to God.

MAY thy mercy, O God, purify us from the deceptions of our old nature, and enable us to be formed anew unto holiness, Through our Lord, . . .

Continue p. 51 below the stars.

WEDNESDAY of Holy Week—

COMMUNION

Ps. 101. 10-14.

I MINGLED my drink with weeping, for having lifted me up thou hast thrown me down, and I am withered like grass; but thou, O Lord, remainest for ever: thou shalt arise up and have mercy on Sion, for the time is come to have mercy on it.

V. The Lord be with you.

R. And with thy spirit.

POST-COMMUNION

GRANT to us, O Almighty God, that by the tempo-

ral death of thy Son, represented in these adorable mysteries, we may trust that thou hast given to us eternal life. Through, . . .

PROTECT, we beseech thee, O Lord our God, from human dangers, those whom thou hast permitted to enjoy the participation of these divine mysteries. Through, . . .

OR

MAY the participation of this divine sacrament protect us, we beseech thee, O Lord, and always save and strengthen thy servant *N.*, whom thou hast been pleased to appoint the supreme pastor of thy Church, together with the flock committed to his charge.

Through our Lord, . . .

PRAYER OVER THE PEOPLE

Let us pray.

Bow down your heads to God.

LOOK down, we beseech thee, O Lord, on this thy family, for which our Lord Jesus Christ hesitated not to be delivered up into the hands of wicked men, and to undergo the torment of the cross. Who liveth, . . .

Continue p. 51 below the stars.

HOLY THURSDAY—

COMMUNION

John 13. 12, 13, 15.

THE Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Do you know what I your Lord and Master have done to you? I have given you an example that you also may

do the same.

V. The Lord be with you.

R. And with thy spirit.

POST-COMMUNION

WE beseech thee, O Lord our God; that, being nourished with this life-giving food, we may receive by the gift of thy immortality what we celebrate in this mortal life. Through our Lord, . . .
Continue below stars.

HOLY SATURDAY—

Continue Prayers on page 52.

* * * * *

V. The Lord be with you.

R. And with thy spirit.

Sunday, Monday, Tuesday
and Wednesday—

V. Let us bless the Lord.

R. Thanks be to God.

Thursday—

V. Go, you are sent forth.

R. Thanks be to God.

LET the performance of my homage be pleasing to thee O holy Trinity; and grant that this sacrifice, which I, though unworthy, have offered to thy Divine Majesty, may be acceptable to thee, and, through thy mercy, be a propitiation for me, and all those for whom it has been offered. Through Christ our Lord. Amen.

THE BLESSING

MAY Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

THE LAST GOSPEL

V. The Lord be with you.

R. And with thy spirit.

V. The beginning of the holy gospel according to Saint John.

R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*here all kneel*). And the Word was made flesh, and dwelt among us. And we saw his glory, the glory as it were of the only-

begotten of the Father, full of grace and truth.

R. Thanks be to God.

On Holy Thursday continue on page 66.

* * * * *

HOLY SATURDAY—

After the Communion of the Celebrant the following short form of Vespers is sung.

Ant.—Alleluia, Alleluia, Alleluia.

PSALM 116.

All nations are called upon to praise God for His mercy and truth.

PRAISE the Lord, all ye nations: praise him, all ye people.

Because his mercy is established on us: and the truth of the Lord remains for ever.

Glory be, . . .

Ant. Alleluia, . . .

ANTHEM OF MAGNIFICAT Matt. 28. 1.

Ant.—And in the evening of the sabbath, which dawns in the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre, alleluia.

MAGNIFICAT Luke 1. 46-55.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

Because he hath regarded the humility of his handmaid; . for behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto genera-

tions, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel, his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham, and to his seed for ever.

Glory be, . . .

Ant.—And in the, . . .

The altar is incensed as is usual at solemn Vespers.

After the Anthem has been repeated, the Celebrant says:

V. The Lord be with you.

R. And with thy spirit.

POUR into us, O Lord, the spirit of thy charity, that those whom thou hast replenished with the paschal sacraments, may, by thy goodness live in concord. Through our, . . .

V. The Lord be with you.

R. And with thy spirit.

V. Go, you are sent forth, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

The Blessing is given and the Gospel is read on page 51.

MASS OF THE PRESANCTIFIED FOR GOOD FRIDAY

Today, Good Friday, Holy Mother Church does not offer up the unbloody Sacrifice of the Mass, but directs our attention exclusively to the bloody Sacrifice of our Savior on the Cross. The Mass of the Presanctified is in reality a Communion Service carried over from Maundy Thursday on which day the Sacred Host was consecrated and today is consumed.

The ceremonies of Good Friday come under four headings:—

- 1) The Mass of the Catechumens which consists of two prophetic lessons of the Old Testament taken from the Prophet Osee and from the Book of Exodus. These prophecies are followed by a description of the Passion and Death of the Savior by St. John, the lesson of Osee foretelling the Passion and the lesson of Exodus pre-figuring Christ's death in the slaying of the Paschal Lamb.
- 2) The Litanical Prayers offered to God in behalf of all groups in the human race.
- 3) The Cross is venerated in a most impressive manner.
- 4) The Mass of the Presanctified concludes the service.

Clothed in black vestments of mourning, the celebrant and his ministers come forth from the sacristy and prostrate themselves in prayer before the bare altar. Meanwhile an acolyte covers the table of the altar with a linen cloth and places the missal on the Epistle side. The priests rise, the celebrant ascends to the altar and the first lesson is read, followed by the other prayers.

THE FIRST LESSON

Prophecy of mercy for all who do penance. (Osee, VI, 1-6)

THUS saith the Lord: In their affliction they will rise early to Me: Come, and let us return to the Lord, for He hath taken us, and He will heal us, He will strike us, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to Thee, O Ephraim? What shall I do to Thee, O Juda? Your mercy is as a morning cloud

and as the dew that goeth away in the morning. For this reason have I hewed them by the Prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

THE TRACT

(Habacuc III.)

O LORD, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. *V.* In the midst of two animals Thou shalt be made known: when the time shall come, Thou shalt be manifested. *V.* When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. *V.* God will come from Libanus, and the Holy One from the shady and thickly covered mountain. *V.* His majesty covered the heavens: and the earth is full of His praise.

*Let us pray. Let us kneel.
Arise.*

THE COLLECT

O GOD, from whom Judas received the punishment of his guilt, and the thief the reward of His confession: grant unto us the full fruit of Thy clemency; that even as in His Passion, our Lord Jesus Christ gave to each a retribution according to his merits, so having taken away our old sins, He may bestow on us the grace of His Resurrection. Who with Thee liveth and reigneth in the unity of the Holy Ghost, forever and ever. Amen.

THE SECOND LESSON

(Exodus, XII. 1-11.)

Paschal Lamb of the Jews
pre-figures Crucifixion of
Christ, the Lamb of God.

IN those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of

the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

THE TRACT

(Ps. 139, 2-10, 14)

DELIVER me, O Lord, from the evil man: rescue me from the unjust man. *V.* Who have devised iniquities in their hearts: all the day long they designed battles. *V.* They have sharpened their tongues like a serpent; the venom of asps is under their lips. *V.* Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. *V.* Who have proposed to supplant my steps. The proud have hidden a net for me. *V.* And they have stretched out cords for a snare for my feet; they

have laid for me a stumbling-block by the wayside. **V.** I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. **V.** O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. **V.** Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. **V.** The head of them compassing me about: the labor of their lips shall overwhelm them. **V.** But the just shall give glory to Thy Name: and the upright shall dwell with Thy countenance.

G O S P E L

THE PASSION AND DEATH OF JESUS

(John, 18, 1-40; 19, 1-42)

AFTER saying these things, Jesus went forth with his disciples beyond the torrent of Cedron, where there was a garden into which he and his disciples entered. Now Judas, who betrayed him, also knew the place, since Jesus had often met there together with his disciples. Judas, then, taking the cohort, and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons. Jesus therefore knowing all that was to come upon him, went forth and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas, who betrayed him, was also standing with them. When therefore, he said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he. If, therefore, you seek me, let these go their way." That the word which he said might be fulfilled, "Of those whom thou hast given me, I have not lost one." Simon Peter, therefore, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servants name was Malchus. Jesus therefore said to Peter, "Put up thy sword into thy scabbard. Shall I not drink the cup that the Father has given me?" The cohort therefore and the tribune and the attendants of the Jews seized Jesus and bound him. And they brought him to Annas first, for he was the father-in-law of Caiphas, who was the high priest that year. Now it was Caiphas who had given the counsel to the Jews that it was expedient that one man should die for the people. But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest. But Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the portress,

and brought Peter in. The maid who was portress, said therefore to Peter, "Art thou also one of this man's disciples?" He said, "I am not." Now the servants and attendants were standing at a coal fire and warming themselves, for it was cold. And Peter also was with them standing and warming himself. The high priest therefore questioned Jesus concerning his disciples, and concerning his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. Why dost thou question me? Question those who have heard what I spoke to them; behold, these know what I have said." Now when he had said these things, one of the attendants who was standing by struck Jesus a blow, saying, "Is that the way thou dost answer the high priest?" Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?" And Annas sent him bound to Caiphas, the high priest. But Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied it, and said, "I am not." One of the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" Again, therefore, Pe-

ter denied it; and at that moment a cock crowed. They therefore led Jesus from Caiphas to the praetorium. Now it was early morning, and they themselves did not enter the praetorium, that they might not be defiled, but might eat the passover. Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" They said to him in answer, "If he were not a criminal we should not have handed him to thee." Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." That the word of Jesus might be fulfilled which he said, signifying by what death he was to die. Pilate therefore again entered into the praetorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" Jesus answered, "Dost thou say this of thyself, or have others told thee of me?" Pilate answered, "Am I a Jew? Thy own people and the chief priests have delivered thee to me. What hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not of here." Pilate therefore said to him, "Thou art then a king?" Jesus answered,

"Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him. But you have a custom that I should release someone to you at Passover. Do you wish, therefore, that I release to you the king of the Jews?" They all therefore cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. Pilate, then, took Jesus and had him scourged. And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. And they kept coming to him and saying, "Hail, King of the Jews!" and striking him. Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him." Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them, "Behold the man!" When, therefore, the chief priests and the attendants saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God." Now when Pilate heard this statement, he feared the more. And he again went back into the praetorium, and said to Jesus, "Where art thou from?" But Jesus gave him no answer. Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee, and that I have power to release thee?" Jesus answered, "Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin." And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Caesar; for everyone who makes himself king sets himself against Caesar." Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. Now it was the Preparation Day for the Passover, about the sixth hour. And he said to the Jews, "Behold your king!" But they cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. And so they took Jesus and led him away. And bearing the

cross for himself, he went forth to the place called the Skull, in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side and Jesus in the center. And Pilate also wrote an inscription and had it put on the cross. And there was written, "Jesus of Nazareth, the King of the Jews." Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. The chief priests of the Jews said therefore to Pilate, "Do not write, The King of the Jews," but, "He said, I am the King of the Jews." Pilate answered, "What I have written, I have written." The soldiers therefore, when they crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without a seam, woven in one piece from the top. They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says, "They divided my garments among them; and for my vesture they cast lots." These things therefore the soldiers did. Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and

the disciple standing by, whom he loved, he said to His mother, "Woman, behold thy son." Then he said to the disciple, "Behold thy mother." And from that hour the disciple took her into his home. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. Therefore, when Jesus had taken the wine, he said, "It is consummated!" And bowing his head, he gave up his spirit.

During a brief pause all kneel. The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and broke the legs of the first, and the other, who had been crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a lance, and immediately there came out blood and water. And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth, that you also may believe. For these things

came to pass that the Scripture might be fulfilled, "Not a bone of him shall you break." And again another Scripture says, "They shall look upon him whom they have pierced."

Now is said the MUNDA COR.

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the Prophet Isaías with a burning coal, and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel. Through Christ, our Lord. Amen.

The following is sung in the Gospel tone.

NOW after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. And there also came Nicodemus (who at first had come to Jesus by night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds. They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. There, accordingly, because of the Preparation Day of the Jews, for the tomb was

close at hand, they laid Jesus.

LITANICAL PRAYERS

Standing at the Epistle side the Priest sings the following orations for the needs of the Church, the faithful and all other classes of people.

FOR THE CHURCH

Let us pray.

DEARLY beloved, for the holy Church of God: that our Lord and God may deign to give it peace, keep it in unity, and guard it throughout the world, subjecting to it principalities and powers: and may grant unto us that, leading a peaceful and quiet life we may glorify God, the Father almighty.

Let us pray. Let us kneel.

Arise.

ALMIGHTY and everlasting God, who in Christ hast revealed Thy glory to all nations: guard the works of Thy mercy; that Thy Church, spread over the whole world, may with steadfast faith persevere in the confession of Thy Name. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God forever and ever. Amen.

FOR THE POPE

Let us pray.

ALSO for our most holy Father Pope N., that our Lord and God, who chose him to the order of the Episcopate, may keep him in health and safety for His holy Church to gov-

ern the holy people of God. *Let us pray. Let us kneel.*
Arise.

ALMIGHTY and everlasting God, by whose judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people who are ruled by Thine authority, may under so great a Pontiff, be increased in the merits of their faith. Through the same, . . .

FOR ORDERS OF PERSONS

Let us pray.

FOR all Bishops, Priests, Deacons, Sub-deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray. Let us kneel.
Arise.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is sanctified and ruled, hear our humble pleading for all the orders thereof; that by the gift of Thy grace all in their several degrees may faithfully serve Thee. Through, . . .

FOR CATECHUMENS

Let us pray.

ALSO for our Catechumens: that our Lord and God would open the ears of their hearts, and the gate of mercy; that, having received, by the font of regeneration the remission of all their sins, they also may be found in Christ Jesus our Lord.

Let us pray. Let us kneel.
Arise.

ALMIGHTY and everlasting God, who dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may be associated with the children of Thine adoption. Through the same, . . .

FOR THE AFFLICTED

Let us pray.

DEARLY beloved, to God the Father almighty, that He would cleanse the world of all errors: take away diseases, drive away famine, open prisons, break chains, grant a sure return to travellers, health to the sick, and a safe haven to those at sea.

Let us pray. Let us kneel.
Arise.

ALMIGHTY and everlasting God, the comfort of the sorrowful, and the strength of those that labor: let the prayers of those that call upon Thee in any trouble reach Thee; that all may rejoice that in their necessities Thy mercy has helped them. Through, . . .

FOR HERETICS

Let us pray.

ALSO for heretics and schismatics: that our Lord God would be pleased to rescue them from all their errors; and recall them to our holy mother the Catholic and Apostolic Church.

Let us pray. Let us kneel.

Arise.

ALMIGHTY and everlasting God, who savest all, and wouldst that no one should perish: look on the souls that are led astray by the deceit of the devil: that having set aside all heretical evil, the hearts of those that err may repent, and return to the unity of Thy truth. Through our, . . .

FOR THE JEWS

Let us pray.

ALSO for the perfidious Jews: that our God and Lord would remove the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

The genuflection in the prayer for the Jews is omitted to signify their refusal to believe in the Divinity of Christ.

ALMIGHTY and everlasting God, who drivest not away from Thy mercy even the perfidious Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be rescued from their darkness. Through, . . .

FOR PAGANS

Let us pray.

ALSO for the pagans: that almighty God would remove iniquity from their hearts: that, putting aside their idols, they may be converted to the true and living God, and His only Son, Jesus Christ our God and Lord.

Let us pray. Let us kneel.

Arise.

ALMIGHTY and everlasting God, who ever seekest not the death, but the life of sinners: mercifully hear our prayers, and deliver them from the worship of idols: and join them to Thy holy Church for the praise and glory of Thy Name. Through, . . .

VENERATION OF THE CROSS

Removing his Black Chasuble, the Celebrant unveils the upper portion of the Crucifix as he stands at the Epistle side, facing the people, and sings:

Celebrant. Behold the wood of the Cross, on which hung the Savior of the world.

The Choir answers:

Choir. Come, let us adore
When the Choir sings these words, all kneel, except the Celebrant. The priest then advances to the front corner, and uncovers the right arm; elevating the Crucifix a little, he sings in a higher tone than before:

Celebrant. Behold the, . . .
The choir answers, while all kneel:

Choir. Come, let us adore.

Then at the middle of the Altar the Celebrant uncovers the whole Cross, and, lifting it up, sings in a still higher tone:

Celebrant. Behold the, . . .

Choir. Come, let us adore.

The Celebrant carries the Cross to the place prepared for it in front of the Altar, and kneeling, lays it on a cushion. Taking off his shoes, he kneels three times before the cross and kisses it. The clergy and laity then approach two by two, and also kneel to venerate the cross.

During this solemn veneration, the Celebrant, Deacon and Subdeacon recite alternately the following versicles and responses.

THE REPROACHES

Recounting God's great benefits to His chosen people and their shameful ingratitude.

Celebrant. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me. Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Savior.

Deacon. O holy God!

Sub-deacon. O holy God!

D. O holy strong One!

S. D. O holy strong One!

D. O holy immortal One, have mercy on us.

S. D. O holy immortal One, have mercy on us.

Cel. Because I led thee out through the desert forty years: and brought thee into a land exceeding good, thou hast prepared a Cross for thy Savior.

D. and S. D. O holy God!
as before.

Cel. What more ought I to have done for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceedingly bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a lance thou hast pierced the side of thy Savior.

D. and S. D. O holy God!
as before.

Cel. For thy sake I scourged Egypt with its first born: and thou hast

scourged Me and delivered Me up.

D. and S. D. O my people, what have I done to thee? or wherein have I afflicted thee? Answer me.

Cel. I led thee out of Egypt having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests.

D. and S. D. O my, . . .

Cel. I opened the sea before thee: and thou with a spear hast opened My side.

D. and S. D. O my, . . .

Cel. I went before thee in a pillar of cloud: and thou hast led Me to the judgment hall of Pilate.

D. and S. D. O my, . . .

Cel. I fed thee with manna in the desert; and thou hast beaten Me with blows and scourges.

D. and S. D. O my, . . .

Cel. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar.

D. and S. D. O my, . . .

Cel. For thy sake I struck the kings of the Canaanites: and thou hast struck My head with a reed.

D. and S. D. O my, . . .

Cel. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

D. and S. D. O my, . . .

Cel. I exalted thee with great strength: and thou hast hanged Me on the gibbet of the Cross.

D. and S. D. O my, . . .
The following Anthem is then sung:

Cel. We adore Thy Cross,
O Lord: and we praise
and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world.

D. and S. D. May God have mercy on us, and bless us.

Cel. May he cause the light of His countenance to shine upon us, and have mercy on us. We adore Thy Cross, O Lord: and praise and glorify Thy holy Resurrection: for behold by the wood of the Cross joy has come into the whole world.

D. and S. D. May God have mercy on us, and bless us.

Afterwards the Hymn **PANGE LINGUA**, is sung in the following manner with the **CRUX FIDELIS**:

FAITHFUL Cross! above all other, One and only noble Tree! * None in foliage, none in blossom, * None in fruit thy peer may be: * Sweetest Wood and sweetest Iron, * Sweetest Weight is hung on thee.

V. Sing, my tongue, the glorious battle- * With completed victory rife: * And above the Cross's trophy * Tell the triumph of the strife: * How the world's Redeemer conquer'd * By the offering of His life.

R. Faithful Cross . . .

V. God, his Maker, sorely grieving, * That the first-made Adam fell, * When

he ate the fruit of sorrow,
* Whose reward was death and hell, * Noted then this Wood, the ruin * Of the ancient wood to quell.

R. Sweetest Wood, . . .

V. For this work of our salvation * Needs must have its order so, * And the manifold deceiver's * Art by art would overthrow, * And from thence would bring the healing, * Whence the insult of the foe.

R. Faithful Cross . . .

V. Wherefore when the appointed fulness * Of the holy time was come, * He was sent who maketh all things * From th' eternal Father's home, * And proceeded, God Incarnate, * Offspring of the Virgin's womb.

R. Sweetest Wood, . . .

V. Weeps the Infant in the manger * That in Bethlehem's stable stands: * And His Limbs the Virgin Mother * Doth compose in swaddling bands, * Meetly thus in linen folding * Of her God the feet and hands.

R. Faithful Cross . . .

V. Thirty years among us dwelling, * His appointed time fulfilled, * Born for this, He meets His Passion, * For that this He freely willed: * On the Cross the Lamb is lifted, * Where His life-blood shall be spilled.

R. Sweetest Wood, . . .

V. He endured the nails, the spitting, * Vinegar, and spear, and reed; * From

that holy Body broken * Where Life Himself our
 Blood and water forth pro- death endured,
 ceed: * Earth, and stars, And by His death our life
 and sky, and ocean, * By procured.

R/. Faithful Cross . . .

V. Bend thy boughs, O Life's torrent rushing from
 Tree of glory! * Thy relax- His side,
 ing sinews bend; * For a To wash us in that precious
 while the ancient rigor, * flood,
 That thy birth bestowed, Where mingled water
 suspend; * And the King of flowed, and blood.
 heavenly beauty * On thy Fulfilled is all that David
 bosom gently tend! told

R/. Sweetest Wood, . . .

V. Thou alone wast count- To all the nations: "God",
 ed worthy * This world's saith he,
 ransom to uphold; * "Hath reigned and tri-
 For a umphed from the Tree."
 shipwrecked race preparing O Tree of beauty, Tree
 * Harbor, like the Ark of of light,
 old; * With the sacred O Tree with royal purple
 Blood anointed * From the dight,
 smitten Lamb that rolled. Elect on whose triumphal
 breast

R/. Faithful Cross . . .

V. To the Trinity be glory Those holy limbs should
 * Everlasting, as is meet; find their rest;
 Equal to the Father, equal On whose dear arms, so
 * To the Son, and Para- widely flung,
 clete: * Trinal Unity, whose The weight of this world's
 praises * All created things ransom hung;
 repeat. Amen. The price of human kind
 to pay,

R/. Sweetest Wood, . . .

And spoil the spoiler of his
 prey.
 O Cross, our one reliance
 hail!

THE PROCESSION

As the Veneration draws to a close, the Candles on the Altar are lighted and the Cross is placed before the tabernacle. Then the Blessed Sacrament is carried, from the Repository to the high Altar, in procession, during which the following hymn is sung:

The royal banners for- As by the Cross Thou dost
 ward go, restore,
 The Cross shines forth in So rule and guide us ever-
 mystic glow, more. Amen.

This holy Passiontide avail
 To give new virtue to the
 saint,
 And pardon to the penitent.
 To Thee, eternal Three
 in One,
 Let homage meet by all be
 done;

THE MASS OF THE PRESANCTIFIED

The procession ended, the Celebrant ascends the altar, places the Blessed Sacrament on it and pours wine and water into the chalice. Next he incenses the Offering, the Cross and the Altar, saying:

MAY this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

INCENSING THE ALTAR

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips.

May my heart not incline to evil words, to make excuses for sins.

Giving the censer to the Deacon, he says:

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Washing his hands at the Epistle side, he returns to the middle of the altar, bows and says:

ACCCEPT us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

Facing the people, he extends his hands and says:

BRETHREN, pray that my Sacrifice and yours may be acceptable to God the Father almighty.

Let us pray.

Instructed by Thy saving precepts, and following Thy divine institution, we are bold to say:

OUR Father, who art in heaven, hallowed be Thy Name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through . . . Amen

Genuflecting, the Celebrant elevates the Sacred Host that all may see and adore It. The Agnus Dei is omitted and the following prayer is said:

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it through Thy mercy, become a safeguard and reme-

dy, both for soul and body;
Who with God the Father,
in the unity of the Holy
Ghost, livest and reignest
God, for ever and ever.

Amen.

Taking the paten with the
Sacred Host lying on it, he
says:

I WILL take the Bread of
heaven, and will call up-
on the Name of the Lord.

Striking his breast, he re-
peats three times:

LORD, I am not worthy
that Thou shouldst en-
ter under my roof; say but
the word, and my soul shall
be healed.

He makes the Sign of the
Cross with Consecrated Host
and says:

THE Body of our Lord
Jesus Christ preserve
my soul unto life everlast-
ing. Amen.

Receiving the Sacrament, he
consumes the wine in the
chalice, purifies it and says:

GRANT, O Lord, that
what we have taken
with our mouth, we may
receive with a pure mind;
and from a temporal gift
may it become to us an
eternal remedy.

After the Mass of the Pre-
sanctified the altars are again
stripped bare of all furnish-
ings.

HOLY THURSDAY

THE PROCESSION

After mass the Priest takes off his chasuble and vests in a white cope; then returning to the altar he incenses the Sacred Host reserved in the Chalice. Preceded by the Cross, torchbearers and the clergy, and accompanied by Deacon and Subdeacon, he carries the Blessed Sacrament to the Altar of Repose, prepared for Its reception, where It will remain until the Mass of the Presanctified on Good Friday, when no consecration takes place. During this procession the Hymn below is sung. When they reach the place prepared, the Sacrament is again incensed by the Celebrant.

PANGE LINGUA GLORIOSI

SING, my tongue, the Sa- Pange lingua gloriosi
vior's glory,

Of his Flesh the mystery Corporis mysterium,
sing;

Of the blood, all price ex- Sanguisque pretiosi,
ceeding,

Shed by our immortal Quem in mundi pretium
king,

Destined, for the world's Fructus ventris generosi
redemption,

From a noble womb to Rex effudit gentium.
spring.

Of a pure and spotless Virgin	Nobis datus, nobis natus
Born for us on earth below,	Ex intacta Virgine,
He, as man with man conversing,	Et in mundo conversatus
Stayed, the seeds of truth to sow;	Sparso verbi semine,
Then he closed in solemn order	Sui moras incolatus
Wondrously his life of woe.	Miro clausit ordine.

On the night of that last supper,	In supremæ nocte coenæ,
Seated with his chosen band,	Recumbens cum fratribus,
He, the paschal victim eating,	Observata lege plene
First fulfils the law's command;	Cibis in legalibus,
Then, as food to all his brethren,	Cibum turbae duodenæ
Gives himself with his own hand.	Se dat suis manibus.

Word made flesh, the bread of nature	Verbum caro, panem verum
By his word to flesh he turns;	Verbo carnem efficit:
Wine into his blood he changes:	Fitque sanguis Christi merum:
What though sense no change discerns?	Et si sensus deficit,
Only be the heart in earnest,	Ad firmandum cor sincerum
Faith her lesson quickly learns.	Sola fides sufficit.

Down in adoration falling,	Tantum ergo sacramentum
Lo, the sacred host we hail;	Veneremur cernui:
Lo, o'er ancient forms departing,	Et antiquum documentum
Newer rites of grace prevail;	Novo cedat ritui;
Faith for all defects supplying	Praestet fides supplemen- tum
Where the feeble senses fail.	Sensuum defectui.

To the everlasting Father, Genitori, Genitoque	
And the Son who reigns Laus et jubilatio,	
on high,	
With the Holy Ghost	Salus, honor, virtus quoque
proceeding	
Forth from each eternally, Sit et benedictio:	
Be salvation, honor, Procedenti ab utroque	
blessing,	
Might, and endless Compar sit laudatio.	
majesty.	Amen.

STRIPPING OF THE ALTAR

The Celebrant and his ministers proceed to strip the Altars, whilst reciting the following Anthem and Psalm alternately with the choir.

Ant.—Ps. 21. 19.—They parted my garments amongst them, and upon my vesture they cast lots.

PSALM 21.

This psalm is applied to the divine Redeemer suffering the torments of the Cross.

O GOD, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

O my God, I shall cry day by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israël.

In thee have our fathers hoped, they have hoped and thou hast delivered them.

They cried to thee, and they were saved; they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord: let him deliver him: let him save him, seeing he delighted in him.

For thou art he that has drawn me out of the womb: my hope from the breasts of my mother. I was cast upon thee from the womb.

From my mother's womb thou art my God; depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water: and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up

like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me.

They have dug my hands and feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me: look towards my defense.

Deliver, O God, my soul from the sword: my only one from the hand of the dog. Save me from the lion's mouth: and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's: and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

Ant.—They parted, . . .

WASHING OF THE FEET

At a convenient hour, after the unclothing of the Altars, a signal is given with a clapper, and the Clergy assemble for the Maundy or the Washing of the feet. The Prelate or Superior wears a purple stole and cope over his amice and alb, and with the Deacon and Subdeacon vested in white dalmatics, comes to the appointed place. The Celebrant puts incense into the thurible, served by the Deacon. Then the Deacon, holding the Gospel book before his breast, kneels before the Celebrant and asks a blessing; having received it,

while two Acolytes stand by with lighted candles, and the Subdeacon holds the book, he makes the sign of the cross over the book and incenses it and sings, in the usual way, the Gospel of the Mass. After this the Subdeacon takes the Gospel book open to the Officiating Priest to kiss, and the Deacon incenses him as usual. Then the Celebrant removes his cope, girds himself with a cloth, and assisted by his Ministers, begins the washing of the feet of those chosen for the Ceremony. While the Subdeacon holds the right foot of each of those whose feet are to be washed, the Celebrant, kneeling before him, washes the foot, wipes and kisses it, the Deacon handing him a towel for the wiping. Meanwhile the chants are sung by the Choir.

G O S P E L

Continuation of the holy Gospel according to St. John, 13. 1-15.—Washing of the feet. Humility of our Lord Jesus Christ.

BEFORE the feast of the

Passover, Jesus knowing that his hour had come, to pass out of this world to the Father, having loved his own who were in the world, loved them to the end. And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, rose from the supper and laid aside his garments, and taking a towel girded himself. Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded. He came, then, to Simon Peter. And Peter said to him, "Lord: dost thou wash my feet?" Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." Peter said to him, "Thou shalt never wash my feet." Jesus answered him, "If I do not

wash thee, thou shalt have no part with me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who has bathed needs only to wash, and he is clean all over. And you are clean, but not all." For he knew who it was that should betray him. This is why he said, "You are not all clean." Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? You call me Master and Lord, and you say well, for so I am. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. For I have given you an example, that as I have done to you, so you also should do.

ANTIPHON

John, 13. 34.

I GIVE you a new commandment: that ye love one another, as I have loved you, says the Lord. *Ps.* 118, 1—Blessed are the immaculate in the way; who walk in the law of the Lord. I give you, . . .

ANTIPHON

John, 13. 4, 5, 15.

AFTER our Lord was risen from supper, he put water into a basin, and began to wash the feet of his disciples: to whom he gave that example. *Ps.* 47, 2.—Great is the Lord and exceedingly to be praised: in the city of our God, in his holy mountain. After our Lord, . . .

ANTIPHON

John, 13. 12, 13, 15,

OUR Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do the same. *Ps.* 84. 2.—Thou hast blessed, O Lord, thy land, thou hast delivered Jacob from captivity. Our Lord, . . .

ANTIPHON

John 13. 6-8.

LORD, dost thou wash my feet? Jesus answered, and said to him: If I shall not wash thy feet, thou shalt have no part with me. *V.* He came to Simon Peter, and Peter said to him, Lord, dost thou, . . . *V.* What I do, thou knowest not now: but thou shalt know it afterwards. Lord, dost thou wash, . . .

ANTIPHON

John, 13. 14.

IF I your Lord and Master have washed your feet: how much more ought you to wash the feet of one

another! *Ps.* 48. 2.—Hear these things, all ye nations: hearken to them, all ye that inhabit the world. If I, . . .

ANTIPHON

John, 13. 35.

IN this all shall know that ye are my disciples, if ye have love for one another. *V.* Said Jesus to his disciples. In this all, . . .

ANTIPHON

I Cor. 13. 13.

LET these three, faith, hope, and charity remain in you; but the greatest of them is charity. *V.* But now remain faith, hope, and charity, these three: but the greatest of them is charity. Let these, . . .

ANTIPHON

BLESSED be the holy Trinity and undivided Unity; we will praise him because he has shown us his mercy. *V.* Let us bless the Father, and the Son, with the Holy Ghost. How lovely are thy tabernacles, O Lord of hosts: my soul desireth and longeth after the house of the Lord. Blessed be, . . .

ANTIPHON

John, 2. 3, 4.

WHERE charity and love are, there is God. *V.* The love of Christ has gathered us together. *V.* Let us rejoice in him and be glad. *V.* Let us fear and love the living God. *V.* And let us love one another with a sincere heart. Where charity, . . .

ANTIPHON

V. When, therefore, we are

assembled. *V.* Let us take heed, that we be not divided in mind. *V.* Let malicious quarrels and contentions cease. *V.* And let Christ our God dwell among us. Where charity and love, . . .

ANTIPHON

V. Let us also with the blessed see. *V.* Thy face in glory, O Christ our God. *V.* There to possess an immense and happy joy. *V.* For infinite ages. Amen.

After the Maundy, the Officiating Priest washes his hands. Then returning to the place whence he came he puts on the cope, and standing with his head uncovered, he says:

Our Father (*silently*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Thou hast commanded thy precepts, O Lord.

R. To be exactly observed.

V. Thou hast washed the feet of thy disciples.

R. Despise not the work of thy hands.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

ASSIST, O Lord, we beseech thee, this duty of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blotted out by thee. Which do thou vouchsafe to grant, who livest and reignest one God for ever and ever.

R. Amen.

HOLY SATURDAY

At a convenient hour the altars are dressed; but the candles are not lighted till the beginning of mass. Outside the church fire is struck from a flint, and coals are kindled therewith; after which the priest, before the church gate, if it can be conveniently done, otherwise in the very entrance of the church, blesses the new fire as follows:

BLESSING OF THE FIRE

V. The Lord be with you. *R.* And with thy spirit.

Let us pray.—**O** GOD, who hast bestowed on the faithful the fire of thy brightness by thy Son, who is the corner stone, sanctify this new fire produced from flint that it may be profitable to us: and grant that by this paschal festival we may be so inflamed with heavenly desires, that with pure minds we may be able to arrive at the festival of perpetual light. Through

the same Christ our Lord. Amen.

Let us pray.—**O** LORD God, Almighty Father, unfailing light, who art the author of all lights, bless this light, that is blessed and sanctified by thee, who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of thy brightness: and as thou didst give light to Moses when he went out of Egypt, so illuminate our hearts and senses, that we may deserve to arrive at light and life everlasting. Through Christ our Lord. Amen.

Let us pray.—**O** HOLY Lord, Almighty Father, eternal God: vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only-begotten Son Christ-Jesus, our Lord and God, and of the Holy Ghost: assist us against the fiery darts of the enemy, and enlighten us with thy heavenly grace. Who livest and reignest with the same only Son and Holy Ghost, one God, for ever and ever. Amen.

BLESSING OF INCENSE

Then he blesses the five grains of incense that are to be fixed in the paschal candle, saying the following prayer:

MAY the abundant infusion of thy blessing descend upon this incense, we beseech thee, Almighty God: and do thou, O invincible regenerator, lighten this nocturnal splendor, that not only the sacrifice that is offered this night may shine by the secret mixture of thy light: but also into whatever place anything of this mysterious sanctification shall be brought, there the power of thy majesty may be present and all the malice of satanic deceit may be defeated. Through Christ our Lord. Amen.

During this prayer an acolyte puts some of the blessed fire into the thurible, and the priest, after the prayer, puts incense into it, blessing it as usual, saying:

BE thou blessed by him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy water, saying:

THOU wilt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou wilt wash me, and I shall be made whiter than snow.

LIGHTING THE TRIPLE CANDLE

The deacon takes the reed with a lighted candle fixed on the top. Then the thurifer goes first, with an acolyte, who carries in a plate the five grains of incense; the subdeacon with the cross follows and the clergy in order; then the deacon with the triple candle, and last of all the priest. When the deacon is come into the church, an acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod, and the deacon holding up the rod and kneeling on one knee, with the priests and attendants, except the sub-deacon, sings alone:

V. Behold the light of Christ. R. Thanks be to God.

He sings the same louder in the middle of the church, when a second candle is lighted, and still louder before the altar, when the third candle is lighted. Arrived at the altar, the priest goes to the epistle-side, and the deacon with the book asks the blessing of the priest, saying:

PRAY, Father, bless me.

I

The priest then says:

MAY the Lord be in thy heart and on thy lips, that thou mayest worthily and duly announce his paschal praise. In the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

BLESSING OF PASCHAL CANDLE

After this the deacon goes to the desk on the gospel side, where he incenses the book, and all stand as he blesses the paschal candle, saying:

LET the angelic choirs of heaven now rejoice; let the divine mystery rejoice; and let the trumpet of salvation resound for the victory of so great a king. Let the earth also rejoice, illumined with such splendor; and, enlightened with the brightness of the eternal king, let it feel that the darkness of the whole world is dispersed. Let also our mother the church rejoice, adorned with the brightness of so great light; and may this temple resound with the loud voices of the people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That he who has vouchsafed to number me among the Levites, without any merits of mine, would pour forth his brightness upon me, and enable me to perfect the praise of this light. Through . . .
World without end. R. Amen.

V. The Lord be with you. R. And with thy spirit.

V. Raise up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.

IT is truly meet and just to proclaim with all our heart, and all the affection of our minds, and with the ministry of our voices, the invisible God, the Father almighty, and his only-begotten Son, our Lord Jesus Christ, who paid for us the debt of Adam to his eternal Father, and by his merciful blood washed away the handwriting of our ancient sin. For this is the paschal solemnity, in which that true Lamb is slain, with whose blood the posts of the faithful are consecrated. This is the night in which thou didst first cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red

Sea, with dry foot. This, therefore, is the night which purged away the darkness of sinners by the light of the pillar: this is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ and are separated from the vices of the world and the darkness of sinners; this is the night in which, destroying the bonds of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of thy mercy towards us. O inestimable affection of charity: that thou mightest redeem a slave, thou didst deliver up thy Son. O truly needful sin of Adam, which was blotted out by the death of Christ. O happy fault, which deserved to possess such and so great a Redeemer. O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave. This is the night of which it is written: And the night shall be enlightened as the day; and the night is my light in my enjoyments. Therefore the sanctification of this night drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. It puts to flight hatreds; it prepares concord, and brings down haughtiness.

Here he fixes the five grains of blessed incense in the candle in the form of a cross.

Therefore, in the grace of this night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to thee in the solemn offering of this wax candle, the work of bees, by the hands of thy ministers. Now also we know the praises of this column, which the shining fire enkindles to the honor of God.

LIGHTING OF THE PASCHAL CANDLE

Here he lights the candle with one of the three candles upon the reed.

WHICH although divided into parts, suffers no detriment from its light being borrowed. For it is nourished by the melting wax, which the parent bee produced for the substance of this precious light.

Here the lamps are lighted.

O truly blessed light, which despoiled the Egyptians and enriched the Hebrews; a night in which heavenly things are united to those of earth, and things divine to those which are human. We beseech thee, therefore, O Lord, that this taper, consecrated in honor of thy name, to destroy the darkness of this night, may continue unfailing; and being received as an odor of sweetness, may be mixed with the heavenly lights. May the morning star find its flame alive. That star, I say, which knows no set-

ting. He who returning from the grave, serenely shone upon mankind. O Lord, that thou wouldst grant peaceful times and vouchsafe to rule, govern, and preserve with constant protection in this paschal festivity, us thy servants, and all the clergy, and devout people, together with our most holy Father, Pope *N.*, and our Bishop, *N.* Through the same Lord Jesus Christ, . . . *R.* Amen.

Here the deacon changes his white vestments for purple ones, and goes to the priest, who takes a purple chasuble, and reads the following prophecies in a low voice at the epistle-corner of the altar, whilst they are read aloud in the church:

READING OF THE PROPHECIES.

THE FIRST PROPHECY (Genesis 1. 1-31; 2. 1-2.

The creation of the world.—The man created in the image of God and His likeness had dominion over all living creatures.

IN the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years: to shine in the firmament of heaven and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day: and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night,

and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth, according to their kinds, and cattle, and everything that creepeth on the earth, after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and the furniture of them. And on the seventh day, God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Let us pray.

Let us kneel.

Rise up.

O GOD, who hast wonderfully created man, and more wonderfully redeemed him: grant us, we beseech thee, to resist with strong mind the allurements of sin, that we may deserve to arrive at eternal joys. Through Jesus Christ our Lord, . . . R. Amen.

THE SECOND PROPHECY.

(Genesis, 5. 31; 6. 6, 11-14, 18-21, 23, 24; 8. 1-3, 6-12, 15-21.
The Deluge.—The Ark is the figure of the true Church,
which is the Ark of Salvation.

NOE, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born unto them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My Spirit shall not remain in man for ever, because he is flesh: his days shall be a hundred and twenty years. Now, giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children: these are the mighty men of old, the men of renown. And God seeing that the wickedness of man was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits: and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit thou shalt finish the top of it: and the door of the ark thou shalt set in the side: with lower and middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed, and I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and of the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee

and them. And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the selfsame day, Noe, and Sem, and Cham, and Jepheth, his sons: his wife, and the three wives of his sons with them, went into the ark. They and every beast according to its kind, and all the cattle in their kind, and everything that moved upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven: which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves in her mouth. Noe, therefore, understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out,

he and his sons, his wife, and the wives of his sons with him and all the living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray.

Let us kneel.

Rise up.

O GOD, unchangeable power and light eternal: mercifully regard the wonderful mystery of thy whole Church, and peacefully effect by thy eternal decree the work of human salvation: and let the whole world experience and see that what was fallen is raised up, what was old is made new, and all things are re-established, through him from whom they received their first being, our Lord Jesus Christ, thy Son. Who liveth, . . .

THE THIRD PROPHECY (Genesis, 22. 1-19).

The offering of Abraham is a figure of the Sacrifice of the Cross. Faith and obedience of Abraham.

IN those days: God tempted Abraham, and said to him Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son, Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains, which I will show thee. So Abraham, rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither

do thou anything to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray.

Let us kneel.

Rise up.

O GOD, the sovereign Father of all the faithful, who all over the world multiplieth the children of thy promise by diffusing the grace of thy adoption: and by this paschal sacrament makest thy servant Abraham, according to thy oath, the father of all nations: grant that thy people may worthily enter unto the grace of thy vocation. Through our Lord, . . .

THE FOURTH PROPHECY (Exodus 14. 24; 15. 1).

IN those days: It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army, through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there as much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left; and the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians

dead upon the seashore, and the mighty hand that the Lord had used against them; and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

THE TRACT (Exodus, 15. 1, 2).

I ET us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea: he has become my helper and protector unto salvation. **V.** He is my God, and I will glorify him: the God of my father, and I will exalt him. **V.** He is the Lord that destroys wars: the Lord is his name.

Let us pray.

Let us kneel.

Rise up.

O GOD, whose ancient miracles we see shining in our days, whilst by the water of regeneration thou dost perform for the salvation of the gentiles, that which by the power of thy right hand thou didst for the delivery of one people from the Egyptian persecution: grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through our Lord, . . .

THE FIFTH PROPHECY (Isaias, 54. 17; 55. 11).

We are through the Sacrament of Baptism incorporated into the new nation: the Church, with which God enters into a covenant superior to the covenant of Sinai.

THIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat; come ye, buy wine and milk without money and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people for a leader and a master to the gentiles. Behold, thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee. Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts and, let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my

ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be which shall go forth from my mouth: it shall not return to me void, but it shall do whatever I please, and shall prosper in the things for which I sent it.

Let us pray.

Let us kneel.

Rise up.

ALMIGHTY and eternal God, multiply, for the honor of thy name, what thou didst promise to the faith of our forefathers: and increase by thy sacred adoption the children of that promise: that what the ancient saints doubted not would come to pass, thy church may now find in a great part accomplished. Through our Lord, . . .

THE SIXTH PROPHECY (Baruch, 3. 9-38).

We shall enjoy everlasting peace in heaven, if we observe the lessons of life and wisdom which the Prophet (the Church) teaches us.

HEAR, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting, who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it: it is far from their face: it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of the Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God and how vast is

the place of his possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: but he that knoweth all things knoweth her, and hath found her out with his understanding. He that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall be no other accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

Let us pray.

Let us kneel.

Rise up.

O GOD, who dost ever multiply thy church by the vocation of the gentiles: mercifully grant thy perpetual protection to those whom thou dost wash with the water of baptism. Through our Lord, . . .

THE SEVENTH PROPHECY (Ezechiel, 37. 1-14).

The Prophet tells us of the resurrection of men. The Sacrament of Baptism infuses new life into our souls.

IN those days the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones: and he led me about through them on every side. Now there were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest: And he said to me: Prophecy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together

each one to its joint. And I saw, and behold the sinews and the flesh came upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit from the four winds, and blow upon those slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people: and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: saith the Lord Almighty.

Let us pray.

Let us kneel.

Rise up.

O GOD, who by the scriptures of both Testaments dost instruct us to celebrate the paschal sacrament: grant us to understand thy mercy, that by receiving thy present graces, we may have a firm hope of thy future blessings. Through our Lord, . . .

THE EIGHTH PROPHECY (Isaias, 4. 1-6).

Our Lord Jesus Christ, after cleansing our souls in Baptism, will take us under His protection.

AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that have escaped of Israel. And it shall come to pass, that everyone that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, everyone that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day time from the heat, and for a security and covert from the whirlwind, and from rain.

THE TRACT (Isaias, 5. 1, 2, 7).

MY beloved had a vineyard on a hill in a fruitful place. *V.* And he enclosed it with a fence, and made a ditch round it, and planted the vine of Sorec, and built a tower in the middle of it. *V.* And he dug a wine-press in it: for the house of Israel is the vineyard of the Lord of Hosts.

*Let us pray.**Let us kneel.**Rise up.*

O GOD, who in all the children of thy Church by the voice of the holy prophets hast made manifest that through the whole extent of thy empire thou art the sower of good seed, and the cultivator of chosen branches: grant to thy people who are called by the name of vines and corn: that thorns and briars being removed they may bring forth good fruit in abundance. Through our Lord Jesus Christ, . . .

THE NINTH PROPHECY (Exodus, 12. 1-11).

The children of Israel are to sacrifice the Paschal Lamb; the Israelites will put the Lamb of God to death on the Cross.

IN those days: The Lord said to Moses and Aaron, in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts, of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof: neither shall there remain anything of it until morning. If there shall be anything left you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For this is the Phase (that is the passage) of the Lord.

*Let us pray.**Let us kneel.**Rise up.*

O ALMIGHTY and eternal God, who art wonderful in the dispensation of all thy works: let thy servants whom thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our passover at the end of time. Who with thee, . . .

THE TENTH PROPHECY (Jonas, 3. 1-10).

Pardon granted to the Ninivites, who, moved by the exhortations of Jonas, fasted and covered themselves with ashes for forty days.

IN those days: The word of the Lord came to Jonas the second time, saying: Arise and go to Ninive, the great city: and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive, according to the word of the Lord. Now, Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast and put on sackcloth, from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king, and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way; and the Lord God had mercy on his people.

Let us pray.

Let us kneel.

Rise up.

O GOD, who hast united the several nations of the Gentiles in the profession of thy name: give us both to will and be able to perform what thou commandest: that thy people, called to an eternal inheritance, may have the same faith in their minds, and the same piety in their actions. Through, . . .

THE ELEVENTH PROPHECY (Deuteronomy, 31. 22-30).

We who have been baptized must like the Israelites led by Moses, recall to mind the precepts of God and His munificence.

IN those days Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage and be valiant:

for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord. How much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and I will call heaven and earth to witness against them. For I know, that after my death you will do wickedly and will quickly turn aside from the way that I have commanded you: and the evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

THE TRACT (Deuteronomy, 32. 1-4).

ATTEND, O heaven, and I will speak: and let the earth hear the words that come out of my mouth. *V.* Let my speech be expected like the rain: and let my words fall like the dew. *V.* Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. *V.* Confess the greatness of our God: the works of God are true, and all his ways are justice. *V.* God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us kneel.

Rise up.

O GOD, the exaltation of the humble, and the fortitude of the righteous, who, by thy holy servant Moses, didst please so to instruct thy people by the singing of thy holy canticle, that the renewal of the law should be also our direction: show thy power to all the multitude of Gentiles justified by thee, grant joy and diminish fear: that, all sins being pardoned by thee, the threatened vengeance may contribute to salvation. Through, . . .

THE TWELFTH PROPHECY (Daniel, 3. 1-24).

We are, after Baptism, protected by God in the midst of all adversities, as were the three young men in the furnace.

IN those days: King Nabuchodonosor made a statue of gold of sixty cubits high, and six cubits broad, and he set it up in the plains of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the

nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and the rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kinds of music, ye shall fall down and adore the golden statue which Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and psaltery, of the symphony, and of all kinds of music, all the nations, tribes, and languages fell down and adored the golden statue, which King Nabuchodonosor had set up. And presently at that very time, some Chaldeans came and accused the Jews, and said to King Nabuchodonosor: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach,

Misach, and Abdenago answered, and said to the King Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire, and they walked in the midst of the flame, praising God, and blessing the Lord.

Let us pray.—O ALMIGHTY and eternal God, the only hope of the world, who by the preaching of thy prophets, hast declared the mysteries of this present time; graciously increase the devotion of thy people, since none of the faithful can advance in virtue without thy inspiration. Through our Lord, . . .

THE BLESSING OF THE FONT.

If the church has no baptismal font, the Litanies are said immediately after the Prophecies. But where there is a font, the priest, in a purple cope, and accompanied by the clergy and the ministers, goes to the font, while the following is sung:

TRACT (Psalm 41. 2-4).

AS the hart panteth after the fountains of water, so my soul panteth after thee, O God. V. My soul hath thirsted after the living God: when shall I come and appear before the face of God? V. My tears have been my bread day and night, whilst it is said to me daily: where is thy God?

V. The Lord be with you. R. And with thy spirit.

Let us pray.—O Almighty and eternal God look mercifully on the devotion of the people born again, who pant as the hart after the fountain of thy

waters: and mercifully grant that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies. Through our Lord, . . . *R.* Amen.

Then the priest begins the blessing of the font, saying:

V. The Lord be with you. *R.* And with thy spirit.

Let us pray.—**O** Almighty and eternal God, be present at these mysteries of thy great goodness, be present at these sacraments: and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth: that what is to be done by the ministry of us thy servants may be accomplished by the effect of thy power. Through our Lord, . . . World without end. *R.* Amen.

V. The Lord be with you. *R.* And with thy spirit.

V. Raise up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.

IT IS truly meet and just, right and available to salvation, to give thee thanks always and in all places, O holy Lord, Almighty Father, eternal God. Who by thy invisible power dost wonderfully produce the effect of thy sacraments: and though we are unworthy to perform such great mysteries: yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue. Look, O Lord, on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the font of baptism all over the world, for the renovation of the Gentiles: that by the command of thy Majesty she may receive the grace of thy only Son from the Holy Ghost.

Here the priest divides the water with his hands in the form of a cross.

WHO by a mixture of his divine power may render this water fruitful for the regeneration of men, to the end that a heavenly off-spring, conceived by sanctification, may emerge from the immaculate womb of the divine font,

reborn new creatures: and that all, however distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: let him not fly about to lay his snares: let him not creep in secretly: let him not corrupt with his infection.

Here he touches the water with his hand.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the removal of all his malice. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

Here he makes the sign of the cross thrice over the font.

Therefore I bless thee, O creature of water, by the living God, by the true God, by the holy God, by that God who in the beginning separated thee by his word from the dry land, whose Spirit moved over thee.

He divides the water with his hands, and throws some of it towards the four quarters of the world, saying.

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ his only Son: who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples that such as believed should be baptized in thee, saying: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do thou, Almighty God, mercifully assist us that observe this command: do thou graciously breathe upon us.

He breathes thrice upon the water in the form of a cross.

Do thou with thy mouth bless these pure waters: that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul.

Here the priest sinks the paschal candle in the water three times, saying each time:

May the virtue of the Holy Ghost descend into all the water of this font.

Breathing thrice upon the water, he continues:

And make the whole substance of this water fruitful for regeneration.

The paschal candle is taken out of the water, he continues:

Here may the stains of all sins be washed out: here may human nature, created to thy image, and reformed to the honor of its author, be cleansed from all the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence. Through our Lord Jesus Christ thy Son: Who shall come to judge the living and the dead, and the world by fire. R/. Amen.

The people are now sprinkled with the blessed water, and one of the ministers reserves some of it in a vessel to sprinkle in houses and other places. After this, the priest pours some oil of Catechumens into the water, in the form of a cross.

MAY this font be sanctified and made fruitful by the oil of salvation, for those who are born anew therein unto life everlasting. R/. Amen.

He then pours Chrism into it in the same manner.

MAY this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity. R/. Amen.

Now he pours both together into the water in form of a cross.

MAY this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. R/. Amen.

He mixes the oil with the water with his hand, spreading it all over the font; and if there are any to be baptized he baptizes them after the usual manner. After the blessing of the font, he returns with his ministers to the altar steps, where they lie prostrate, and all the rest kneel, while the Litanies are sung by two chanters in the middle of the choir, both sides repeating every part after them.

THE LITANY OF THE SAINTS

The priest and his ministers now rise and go into the sacristy to vest themselves in white for the celebration of the Mass; the candles are lighted and the choir continues the Litanies.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,
have mercy on us.

God the Son, Redeemer of
the world, have mercy on
us.

God the Holy Ghost, have
mercy on us.

Holy Trinity, one God,
have mercy on us.

Holy Mary, pray for us.

Holy mother of God, *

Holy virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and
archangels,

All ye holy orders of bless-
ed spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs
and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy apostles and
evangelists,

All ye holy disciples of the
Lord,

St. Stephen,

St. Lawrence,

St. Vincent,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All ye holy bishops and
confessors,

All ye holy doctors,

St. Anthony,

St. Benedict,

St. Dominic,

St. Francis,

All ye holy priests and
levites,

All ye holy monks and
hermits,

St. Mary Magdalen,

St. Agatha,

St. Agnes,

St. Cecily,

St. Anastasia,

* Pray for us.

All ye holy virgins and
widows,

All ye saints of God, both
men and women, make
intercession for us.

Be merciful unto us,
spare us, O Lord.

Be merciful unto us,
hear us, O Lord.

From all evil, O Lord,
deliver us.

From all sin, * *

From everlasting death,
Through the mystery of thy
holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and
holy fasting,

Through thy cross and
passion,

Through thy death and
burial,

Through thy holy
resurrection,

Through thy admirable
ascension, O Lord, deliver
us.

Through the coming of the
Holy Ghost the Comforter,

In the day of judgment,

We sinners beseech thee to
hear us.

That thou spare us, we be-
seech thee, hear us. * * *

That thou vouchsafe to
govern and preserve thy
holy church.

That thou vouchsafe to pre-
serve our apostolic prelate,
and all the orders of the
church in thy holy religion.

That thou vouchsafe to
humble the enemies of thy
holy church.

That thou vouchsafe to
grant peace and true con-
cord to Christian kings

** O Lord, deliver us.

*** We beseech Thee to
hear us.

and princes.	That thou vouchsafe to
That thou wouldst restore	grant eternal rest to all
to the unity of the Church	the faithful departed,
all who have strayed from	That thou vouchsafe
the truth, and lead all un-	graciously to hear us.
believers to the light of the	Lamb of God, that takest
gospel,	away the sins of the world,
That thou vouchsafe to	spare us, O Lord.
strengthen and keep us in	Lamb of God, that takest
thy holy service.	away the sins of the world,
That thou render eternal	hear us, O Lord.
good things to all our	Lamb of God, that takest
benefactors,	away the sins of the world,
That thou vouchsafe to give	have mercy on us.
and preserve the fruits of	Christ, hear us.
the earth,	Christ, graciously hear us.

Continue with the Mass on Page 10.
